This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

573.65
H246

LELAND·STANFORD·JVNIOR·VNIVERSITY

LIBRARY
LELAND STANFORD JR UNIVERSITY

MAN

A MONTHLY RECORD OF ANTHROPOLOGICAL SCIENCE.

PUBLISHED UNDER THE DIRECTION OF THE

ANTHROPOLOGICAL INSTITUTE

OF

GREAT BRITAIN AND IRELAND

IV.

1904.

Nos. 1—126; 201—208.

WITH PLATES A—M.

PUBLISHED BY

THE ANTHROPOLOGICAL INSTITUTE,

3, HANOVER SQUARE, LONDON, W.

LIBRARY
LELAND STANFORD JUNIOR
UNIVERSITY

131763

CONTENTS.

ORIGINAL ARTICLES.

No.

Africa. Songs of the Baluba of Lake Moero. (*Illustrated.*) EMILE TORDAY 80

Africa, South. Beads from Buluwayo. Prof. W. M. FLINDERS PETRIE, D.C.L., F.R.S. ... 70

Africa, South: Animal Superstitions. Animal Superstitions among the Zulus, Basutos, Griquas, and Magatese, and the Kafirs of Natal. D. BLACKBURN and N. W. THOMAS, M.A. 115

Africa, West. Notes on the Form of the Bini Government 38

Africa. *See also* EGYPT; NIGERIA.

America, South. Portrait of a Guayaqui Indian. (*With Plate L.*) Prof. E. H. GIGLIOLI 104

America. *See also* CHILE; PERU; TOTEMISM.

Anthropology. *See* PHYSICAL ANTHROPOLOGY.

Archæology. *See* AFRICA, SOUTH; EASTER ISLAND; EGYPT; ENGLAND; FRANCE; GREECE; PAHANG; PERU; SIBERIA.

Asia. *See* CHINA; INDIA; MALAY; PAHANG; SIAM; SIBERIA.

Australia. New South Wales Stone Churinga. ANDREW LANG 55

Australia. *See also* MARRIAGE PROHIBITIONS; TOTEMISM.

Biography. *See* OBITUARY.

Chile: Physical Anthropology. Notes on an Ancient Skull from the Chilian Andes. (*Illustrated.*) R. E. LATCHAM 54

China. Tien-tsin Mud Figures. (*Illustrated.*) J. EDGE-PARTINGTON 47

Craniology. *See* CHILE.

Easter Island. A "Domestic Idol" from Easter Island. (*Illustrated.*) J. EDGE-PARTINGTON 46

Easter Island. Another type of "Domestic Idol" from Easter Island. (*Illustrated*) H. ST. GEORGE GRAY 96

Easter Island. Easter Island: Script. O. M. DALTON, M.A., F.S.A. 78

Easter Island. On an inscribed Wooden Tablet from Easter Island (Rapa Nui) in the British Museum. (*With Plate A.*) O. M. DALTON, M.A., F.S.A. 1

Egypt. Discovery of an XIth dynasty Temple at Deir el-Bahari. (*With Plate E.*) H. R. HALL, M.A. 43

Egypt: Beni-Hasan. Excavations at Beni-Hasan in Upper Egypt. (Second Season.) (*With Plate G.*) JOHN GARSTANG, B.A., B.Litt., F.S.A. 67

Egypt: Excavations. Excavations at Ehnasya. (*With Plate H.*) Prof. W. M. FLINDERS PETRIE, D.C.L., F.R.S. 77

England: Archæology. Coldrum, Kent, and its relation to Stonehenge. (*Illustrated.*) GEORGE CLINCH, F.G.S. 12

England: Archæology. The Coldrum Monument. A. L. LEWIS, F.C.A. 23

England: Archæology. A Copper Celt from Staple Fitzpaine, Somerset. (*Illustrated.*) H. ST. GEORGE GRAY 5

England: Archæology. Excavations at Caerwent in Monmouthshire. (*Illustrated*) THOMAS ASHBY, Junr., M.A., F.S.A. 69

England: Archæology. On the Occurrence of Stone Implements in the Thames Valley. (*With Plate B.*) LLEWELLYN TREACHER, F.G.S. 10

England: Archæology. A remarkably thin Flint Arrow-head from Maiden Castle, Dorchester. (*Illustrated.*) H. ST. GEORGE GRAY 105

Europe. *See* ENGLAND; FRANCE; GREECE; HERZEGOVINA; SCOTLAND.

Fiji. The Fijians in Peace and War. (*Illustrated.*) W. L. ALLARDYCE, C.M.G 45

France: Painted Pebbles. The Problem of the Painted Pebbles of Mas d'Azil ANDREW LANG 22

Folklore. *See* AFRICA, SOUTH; GREECE; HERZEGOVINA; MALAY; SIAM.

Greece: Animal Folklore. Animal Folklore from Greece. N. W. THOMAS, M.A. 81

Greece: Archæology. Prehistoric Archæology in Greece. Prof. P. KABBADIAS 112

Herzegovina: Animal Folklore. Animal Folklore from the Herzegovina. L. G. BJELSKOSITCHE and N. W. THOMAS, M.A.... 88

India. A Method of inducing Artificial Sleep in Children in India. (*Illustrated.*) Captain J. H. ANDERSON 87

Magic. *See* TERMINOLOGY.

No.

Malay: Folklore. The Legends of Bukit Dato' Bâtu Gĕdong and of Tanjung Tuan (Cape Rachado) in Malacca. D. HERVEY, C.M.G. 14

Marriage Prohibitions. The Origin of Marriage Prohibitions. N. W. THOMAS, M.A. ... 2

New Guinea. Drawings by Natives of British New Guinea. (*With Plate C.*) A. C. HADDON, Sc.D., F.R.S. 21

New Guinea. Note concerning the Progress of the Cook-Daniels Expedition to New Guinea and the Solomon Islands. C. G. SELIGMANN, M.D. 114

New Zealand. A Maori Feather Box. BARON A. VON HÜGEL. (*With Plate M.*) 111

New Zealand. A Maori Flageolet. (*Illustrated.*) H. ST. GEORGE GRAY 4

Nigeria. Notes on the "Mbari" Festival of the Natives of the Ibo Country, S. Nigeria. (*Illustrated.*) A. A. WHITEHOUSE 106

Nigeria. Notes on some Native Objects from Northern Nigeria. (*Illustrated.*) E. F. MARTIN 11

Obituary. Alexander Stuart Murray, LL.D., F.S.A. (*Illustrated.*) 35

Obituary. Herbert Spencer. E. W. BRABROOK, C.B., F.S.A. 8

Pacific. *See* EASTER ISLAND; FIJI; NEW GUINEA; NEW ZEALAND; POLYNESIA; SOLOMON ISLANDS.

Pahang: Stone Implements. Note on Stone Implements from Pahang. (*Illustrated.*) R. M. W. SWAN 34

Peru. On Two Pottery Vases from the Upper Amazon, Peru. (*With Plate D.*) C. H. READ, F.S.A. 32

Peru: Copper Implements. Hafted Copper Implements from Peru. (*With Plate F.*) Prof. E. H. GIGLIOLI 52

Polynesia. A Stone Rice-sheller from Nusa. (*Illustrated.*) R. PARKINSON 78

Physical Anthropology. A Skull Stand for photographic purposes. W. WRIGHT, M.B., D.Sc., F.R.C.S. 113

Physical Anthropology. *See also* CHILE.

Siam: Folklore. The Dynastic Genius of Siam. NELSON ANNANDALE, B.A.... 13

Siberia. Stone Implements from the Frozen Gravel of the Yenisei. (*With Plate K.*) W. J. LEWIS ABBOTT, F.G.S. 95

Scotland. A Modern Instance of Trial by Ordeal in Scotland. NELSON ANNANDALE, B.A. ... 97

Solomon Islands. Note on Funerary Ornaments from Rubiana, and a Coffin from Sta. Anna, Solomon Islands. (*With Plate I-J.*) J. EDGE-PARTINGTON and T. A. JOYCE, M.A. ... 86

Terminology. Studies in Terminology. I. Magic. N. W. THOMAS, M.A. 107

Totemism. A Theory of Arunta Totemism. ANDREW LANG 44

Totemism. Arunta Totemism: A Note on Mr. Lang's Theory. N. W. THOMAS, M.A.... ... 68

Totemism. Further Remarks on Mr. Hill-Tout's Views on Totemism. N. W. THOMAS, M.A.... 53

Totemism. *See also* MARRIAGE PROHIBITIONS.

REVIEWS.

Africa. Johnston. *The Nile Quest. A Record of the Exploration of the Nile and its Basin.* R. W. FELKIN, M.D. 50

Africa, Central. Duff. *Nyassaland under the Foreign Office.* R. W. FELKIN, M.D. ... 57

Africa, East. Van der Burght. *Dictionnaire Français-Kirundi.* MISS A. WERNER ... 84

Africa, East. Hinde. *Vocabularies of the Kamba and Kikuya Languages of East Africa.* R. W. F. 120

Africa: Institutions. Hayford. *Gold Coast Native Institutions.* E. S. H. 206

Africa, South. Kidd. *The Essential Kafir.* N. W. T. 58

Africa, West. "Actinus." *Camera Pictures of the Gold Coast.* E. F. M. 121

Africa. *See also* ALGERIA; EGYPT; HAUSA.

Algeria. Tripp. *Beautiful Biskra, "The Queen of the Desert."* H. S. K. 85

America: Archæology. Quiroga. *La Cruz in America.* J. L. M. 108

America: Basketry. Mason. *Aboriginal American Basketry.* Miss A. HINGSTON ... 71

America. *See also* ARGENTINA; PERU; TOTEMISM.

Anthropology. Tylor. *Primitive Culture: Researches into the Development of Mythology, Philosophy, Religion, Language, Art, and Custom.* E. N. F. 8

Anthropology. Cels. *Science de l'Homme et Méthode anthropologique.* J. G. 117

Anthropology. *See also* PHYSICAL ANTHROPOLOGY.

Anthropometry. Boas. *Statistical Study of Anthropometry.* D. RANDALL-MACIVER, M.A. 62

Arabia. Hogarth. *The Penetration of Arabia.* A. H. KEANE, LL.D. 56

Archæology. Hoernes. *Der Diluviale Mensch in Europa.* J. E. 202

No.

Archæology. Thieullen. *Société d'Emulation d'Abbeville: Hommage à Boucher de Perthes.* A. L. L. 102

Archæology. *See also* AMERICA; ARGENTINA; EARLY BRITAIN; EGYPT; ENGLAND; GERMANY; IRELAND; MORAVIA; PORTUGAL; PREHISTORIC SWORDS; ROME; STONE AGE.

Argentina. Ambrosetti. *Los pucos pintados de rojo sobre blanco del valle de Yocavil. Cuatro pictografiás de la region Calhaqui.* D. RANDALL-MACIVER, M.A. 51

Asia. *See* ARABIA; BABYLONIA; BULOCH RACE; INDIA; JAPAN; MALAY; TIBET.

Australia, Central. Spencer: Gillen. *The Northern Tribes of Central Australia.* C. H. R. 93

Australia, South-East. Howitt. *The Native Tribes of South-East Australia.* A. LANG ... 116

Babylonia. *See* MAGIC.

Baloch Race. Dames. *The Baloch Race: A Historical and Ethnological Sketch.* W. CROOKE 75

Bibliography. *The International Catalogue of Scientific Literature. P.* H. S. K. 9

Bibliography. *The International Catalogue of Scientific Literature. P. (2nd Yearly Issue.)* N. W. THOMAS, M.A. 82

Britain. Conybeare. *Roman Britain.* H. S. K. 208

Britain. *See also* EARLY BRITAIN; ENGLAND.

British Genius. Ellis. *A Study of British Genius.* J. GRAY 39

Buddhism. *Buddhism: An Illustrated Quarterly Review.* M. LONGWORTH DAMES ... 40

Celtic Literature. MacLean. *The Literature of the Celts.* E. C. Q. 207

Craniology. Boas. *Heredity in Head Form.* D. RANDALL-MACIVER, M.A. 62

Early Britain. Codrington. *Roman Roads in Britain.* C. H. BLAKISTON, B.A. 15

Egypt. Garstang. *Tombs of the Third Egyptian Dynasty.* D. RANDALL-MACIVER, M.A. ... 37

England: Archæology. Windle. *Remains of the Prehistoric Age in England.* E. N. F.... 64

England: Neolithic. Johnson: Wright. *Neolithic Man in North-East Surrey.* GEORGE CLINCH, F.G.S. 64

Ethnography. Keller. *Queries in Ethnography.* C. H. READ, F.S.A. 38

Ethnology. *See* JAPAN.

Evolution. "Semi-Darwinian." *Doubts about Darwinism.* E. B. P. 61

Folklore. Kauffmann: Smith. *Northern Mythology.* E. N. F. 20

Germany: Archæology. Schliz. *Fränkische und alamannische Kunsttätigheit im frühen Mitlelalter.* R. A. S. 91

German Race. Wilser. *Die Germanen.* A. H. KEANE, LL.D. 90

German Race. Driesmans. *Die Kulturgeschichte der Rassen-instinkten.* J. L. M. 118

Hausa. Brooks: Nott. *Bátũ na Abũbuan Hausa.* E. F. MARTIN 74

India. Risley: Gait. *The Census of India*, 1901. M. LONGWORTH DAMES 83

Ireland: Archæology. Joyce. *A Social History of Ancient Ireland.* E. N. F. 6

Italy. Pigorini. *Le più antiche civiltà dell' Italia.* D. RANDALL-MACIVER, M.A. 27

Japan: Ethnology. Koganei. *Ueber die Urbewohner von Japan.* W. L. H. DUCKWORTH, M.A. 201

Magic. Thompson. *The Devils and Evil Spirits of Babylonia.* N. W. T. 19

Malay. Annandale: Robinson. *Fasciculi Malayenses.* T. A. J. 89

Man: Prehistoric. Zaborowski. *L'Homme préhistorique.* E. N. F. 65

Melanesia. Audrey. *In the Isles of the Sea.* E. F. 29

Melos. Atkinson: Bosanquet. *Excavations at Phylakopi in Melos.* F. H. M. 59

Method. Bury. *An Inaugural Lecture delivered in the Divinity School, Cambridge, January 26, 1903.* O. M. D. 28

Moravia: Archæology. Kříž. *Beiträge zur Kenntnis der Quartärzeit in Mähren.* A. M. BELL 25

Norse Mythology. Kermode. *Traces of the Norse Mythology in the Isle of Man.* N. W. T. 119

Pacific. Guppy. *Observations of a Naturalist in the Pacific.* F. W. R. 205

Pacific. Smith. *Niuè-fekai (or Savage) Island and its People.* J. EDGE-PARTINGTON ... 7

Pacific. *See also* MELANESIA; SOLOMON ISLANDS; TORRES STRAITS.

Paraguay. Grubbe. *Among the Indians of the Paraguayan Chaco: A Story of Missionary Work in South America.* N. W. T. 49

Peru. Baessler: Keane. *Ancient Peruvian Art.* T. A. J. 204

Philippine Islands. Landor. *The Gems of the East: Sixteen Thousand Miles of Research Travel among Wild and Tame Tribes of Enchanting Islands.* S. H. RAY 99

Physical Anthropology. Daffner. *Das Wachstum des Menschen: Anthropologische Studien.* HAVELOCK ELLIS 203

Physical Anthropology. Schwalbe. *Die Vorgeschichte des Menschen.* J. GRAY 17

Physical Deterioration. Watt-Smyth. *Physical Deterioration: Its Causes and the Cure.* F. S. 109

Portugal. *Portugalia: Materiaes para o estudo do povo portuguez.* A. L. L. 16

		No.
Prehistoric Swords.	Naue. *Die Vorrömischen Schwerter aus Kupfer, Bronze und Eisen.* ARTHUR J. EVANS, Litt.D., F.R.S.	24
Psychology.	Stoll. *Suggestion und Hypnotismus in der Völkerpsychologie.* N. W. T. ...	36
Psychology.	Ward : Rivers. *The British Journal of Psychology.* N. W. T.	78
Religion.	*See* BUDDHISM.	
Rome : Archæology.	Burton-Brown. *Recent Excavations in the Roman Forum.* C. H. BLAKISTON, B.A.	41
Scotland : Place-Names.	Johnston. *Place-Names of Scotland.* J. A.	26
Solomon Islands.	Ribbe. *Zwei Jahre unter den Kannibalen der Salomo-Inseln.* BASIL THOMSON...	92
Stone Age.	Giglioli. *Materiali per lo Studio della "Età della Pietra."* J. L. M.	101
Stone Age.	Rutot. *Coup d'œil sur l'état des Connaissances relatives aux Industries de la pierre.* R. A. S....	72
Switzerland.	Heierli. *Urgeschichte der Schweiz.* J. L. M.	123
Technology.	Bourdeau. *Histoire de l'Habillement et de la Parure.* A. C. H....	60
Tibet.	Bishop. *Among the Tibetans.* H. S. K.	42
Tibet.	Sarat Chandra Das. *A Tibetan-English Dictionary with Sanskrit Synonyms.* E. J. R.	100
Torres Straits.	Haddon : Rivers. *Reports of the Cambridge Anthropological Expedition to Torres Straits. Vol. V.* E. S. H.	98
Totemism.	Hill-Tout. *Totemism : A Consideration of its Origin and Import.* N. W. THOMAS, M.A.	48
Totemism.	Robertson-Smith. *Kinship and Marriage in Early Arabia.* N. W. T.	18

PROCEEDINGS OF SOCIETIES.

Americanists.	Fourteenth International Congress of	124
British Association for the Advancement of Science	... ...	103, 110
London.	Anthropological Institute of Great Britain and Ireland	30, 66, 76, 125, 126
London.	Sociological Society	31

ERRATA.

No. 42, page 64, line 4, for *Imbra* read *Nubra*.
No. 48, page 76, line 42, for *totemisms* read *totemism*.
No. 48, page 77, line 9, for *Belgando* read *Belyando*.
No. 48, page 78, line 2, for *or* read *on*.
No. 107, page 166, line 36, for *spells* read *lots*.
No. 107, page 167, line 37, for *casual* read *causal*.

DESCRIPTION OF THE PLATES.

A.	Inscribed Tablet and Gorget from Easter Island	With No. 1
B.	Stone Implements from the Thames Valley	,, 10
C.	Drawings by Natives of British New Guinea	,, 21
D.	Pottery Vase from the Upper Amazon	,, 32
E.	An Eleventh Dynasty Temple at Deir el-Bahari	,, 43
F.	Hafted Copper Implements from Peru	,, 52
G.	Excavations at Beni-Hasan	,, 67
H.	Gold Statuette of the God Hershefi	,, 77
I–J.	Funerary Ornaments from Kubiana	,, 86
K	Stone Implements from the Yenisei	,, 95
L.	Portrait of a Guayaqui Indian	,, 104
M.	Maori Feather Box	,, 111

ILLUSTRATIONS IN THE TEXT.

N.B.—All are Photographs, except where otherwise stated.

A Maori Flageolet	With No.	4
A Copper Celt from Staple Fitzpaine, Somerset. (*Drawing.*)	,,	5
Map of part of the Thames Valley. (*Drawing.*)	,,	10
Section across Thames Valley between Reading and Caversham. (*Drawing.*)	,,	10
Section across Thames Valley between Ruscombe and Shiplake. (*Drawing.*)	,,	10
Native Objects from Northern Nigeria. (*Drawing.*)	,,	11
Coldrum, Kent: Ground Plan of the Cromlech. (*Drawing.*)	,,	12
Sievern, Hanover: Ground Plan of the Cromlech. (*Drawing.*)	,,	12
Coldrum, Kent: View of the Cromlech from the East	,,	12
Drawings by Natives of British New Guinea. (*Drawings.*) (Figs. 1–24.)	,,	21
Pottery Vase from the Upper Amazon. (Figs. 1 and 2.)	,,	32
Section through the Tui Valley. (*Drawing.*)...	,,	34
Stone Implements from Pahang. (*Drawing.*)	,,	34
Alexander Stuart Murray...	,,	35
Exterior of Chief's House, Fiji	,,	45
Interior of Chief's House, Fiji	,,	45
Sea-going Canoe, Fiji	,,	45
A Domestic Idol from Easter Island. (*Drawing.*)	,,	46
Tien-tsin Mud Figure	,,	47
Ancient Skull from the Chilian Andes. (Fig. 1: *Norma Verticalis.* Fig. 2: *Norma Lateralis.* Fig. 3: *Norma Facialis.*) (*Drawings.*)	,,	54
Metal Bowl of VI. Dynasty	,,	67
Caerwent. House No. 2. Channelled Hypocaust	,,	69
Caerwent. Peristyle of House No. 3	,,	69
Caerwent. House No. 7: Rooms 6 and 7	,,	69
Caerwent. Head of a Stone Figure	,,	69
Plan of Caerwent	,,	69
Stone Rice-Sheller from Nusa. (Figs. 1 and 2.) (*Drawings.*)	,,	79
Songs of the Baluba of Lake Moero. Four Songs. (*Drawings.*)	,,	80
Mortuary Hut containing the Skull of a Chief of Rubiana, Solomon Islands. (*Drawing.*)	,,	86
Details of Patterns on Funerary Ornaments. (*Drawing.*)	,,	86
Model of a Fish enclosing Skull of a Chief, Sta. Anna, Solomon Islands	,,	86
Method of Inducing Artificial Sleep in Children in India	,,	87
Another Type of "Domestic Idol" from Easter Island	,,	96
Thin Flint Arrow-head from Maiden Castle, Dorchester. (*Drawing.*)	,,	105
The "Mbari" Festival of the Natives of the Ibo Country, S. Nigeria. (Figs. 1–3.) ...	,,	106
A Skull Stand for photographic purposes	,,	113

LIST OF AUTHORS.

N.B.—The Numbers to which an asterisk is added are those of Reviews of Books.

A., J., 26*.
Abbott, W. J. L., 95.
Allardyce, W. L., 45.
Anderson, J. H., 87.
Annandale, N., 13, 97.
Ashby, T. V., 69.

Balfour, H., 31.
Bell, A. M., 25*.
Bjelskositche, L. G., 88.
Blackburn, D., 115.
Blakiston, C. H., 15*, 41*.
Brabrook, E. W., 3.

Clinch, G., 12, 64*.
Crooke, W., 75*.

Dalton, O. M., 1, 28*, 78.
Dames, M. L., 40*, 83*.
Duckworth, W. L. H., 201*.

E., J., 202*.
Edge-Partington, J., 7*, 46, 47, 86.
Ellis, H., 203*.
Evans, A. J., 24*.

F., E. N., 6*, 8*, 20*, 29*, 65*, 94*.
Felkin, R. W., 50*, 57*, 120*.

Garstang, J., 67.
Giglioli, E. H., 52, 104.
Gray, H. St. G., 4, 5, 96, 105.
Gray, J., 17*, 39*, 117*.

H., E. S., 98*, 206*.
Haddon, A. C., 21, 60*.
Hervey, D., 14.
Hingston, Miss A., 71*.
Hügel, A. von, 111.

Joyce, T. A., 86, 89*, 204*.

K., H. S., 9*, 42*, 85*, 122*, 208*.
Kabbadias, P., 112.
Keane, A. H., 56*, 90*.

Lang, A., 22, 44, 55, 116*.
Latcham, R. E., 54.
Lewis, A. L., 16*, 23, 102*.

M., F. H., 59*.
M., J. L., 101*, 108*, 118*, 123*.
Martin, E. F., 11, 74*, 121*.

P., E. B., 61*.
Parkinson, R., 79.
Petrie, W. M. F., 70, 77.

Q., E. C., 207*.

R., E. J., 100*.
R, F. W., 205*.
Randall-MacIver, D., 27*, 37* 51*, 62*, 63*, 124.
Ray, S. H., 99*.
Read, C. H., 32, 38*, 93*.

S., F., 109*.
S., R. A., 72*, 91*.
Seligmann, C. G., 114.
Swan, R. M. W., 34.

Thomas, N. W., 2, 18*, 19*, 36*, 48*, 49*, 53, 58*, 68, 73*, 81, 82*, 88, 107, 115, 119*.
Thomson, B., 92*.
Torday, E., 80.
Treacher, Ll., 10.

Werner, Miss A., 84*.
Whitehouse, A. A., 106.
Wright, W., 113.

0 1 2

INSCRIBED TABLET AND GORGET FROM EASTER ISLAND.

MAN

A MONTHLY RECORD OF ANTHROPOLOGICAL SCIENCE.

PUBLISHED UNDER THE DIRECTION OF
THE ANTHROPOLOGICAL INSTITUTE OF GREAT BRITAIN AND IRELAND.

N.B.—All communications printed in MAN *are signed or initialled by their authors, and the Council of the Institute desires it to be understood that in giving publicity to them it accepts no responsibility for the opinions or statements expressed.*

N.B.—MAN, 1904, *consists of* (a) *twelve monthly-published sheets, of sixteen pages each, printed in single column; containing "Original Articles" and substantial "Reviews" of recent publications; all numbered consecutively* 1, 2, 3, *onwards:* (b) *a variable number of four-page sheets, printed in double columns; containing shorter "Notices of Books," "Proceedings of Societies," and other current information; and numbered consecutively* 201, 202, 203, *onwards. These supplementary sheets are issued with the monthly sheets as occasion requires; but are paged to follow the twelfth monthly sheet of the single-column series; and should be so placed by the binder.*

N.B. — Articles published in MAN *should be quoted by the year, and the reference-number of the article, not by the page-reference;* e.g., *the article which begins on p.* 7 *below should be quoted as* MAN, 1904. 2.

ORIGINAL ARTICLES.

With Plate A.

Easter Island: Inscribed Tablet. **Dalton.**

On an Inscribed Wooden Tablet from Easter Island (Rapa Nui), in the British Museum. *By O. M. Dalton, M.A., F.S.A.* **1**

The inscribed tablet, both sides of which are figured on Plate A., is a small example, 8·6 inches (11 cm.) long, and made of hard dark-brown wood, probably the *toro miro* or mimosa, which was employed for inscriptions as long as the supply of suitable trees lasted. The characters are clearly cut, and extend not only over both surfaces, but, in accordance with the usual practice, over both longitudinal edges as well; the wood has received a dull polish by frequent handling. This interesting object, which has been acquired by the Museum during the present year, is said to have been in the family of its recent owner more than thirty years; if the statement is correct, it must have been among the first of its class to reach Europe, for the earliest mention of inscribed tablets occurs in a letter of a missionary in 1864 (*see* below), and the first specimens made known to science were taken to Santiago, in Chile, in the year of the Franco-Prussian War.

It may be said at the outset that I can make no new contribution to the decipherment of that great Polynesian enigma, the writing of Rapa Nui. The following short notes are intended to serve a two-fold purpose: firstly, to make known a new example; and, secondly, to recall some of the literature bearing upon the subject, at present inconveniently scattered through the pages of various and sometimes inaccessible publications.

Although the Polynesians were able to represent human, animal, and natural forms, which in some cases they conventionalised to a remarkable degree, nowhere but in Easter Island, the extreme outpost of the race, do we find anything approaching a regular system of writing. Here and there we hear of chiefs attesting treaties with Europeans by "making their marks"; but in one of the recorded instances the Maories used signs resembling their tattooing, and quite different from those here in question,* in the other, the native contracting parties were themselves chiefs of Rapa Nui.† The occurrence, in a lonely and isolated spot, of a script already to a certain extent conventionalised, and therefore not absolutely primitive, has naturally given rise to various speculations which it will be necessary to pass briefly in review.

Before proceeding to this task I will mention the most important visits made to the island by European and American vessels, and touch upon the settlement of the missionaries, which, by establishing closer relations with the inhabitants, brought the inscribed tablets into general notice.

The first white men to land upon Rapa Nui were the Dutch Captain Roggewein and his companions, who gave the island the name it now commonly bears, because their discovery fell upon Easter Day, 1721. Between this time and the latter half of the nineteenth century it was visited by many navigators, among others by Captain Cook, and its remarkable monolith statues and stone buildings were made known to the western world. The tablets, however, seemed to have escaped notice until the year 1864, when their existence was discovered by Eugène Eyraud, lay brother of the congregation of the Sacred Heart of Picpus, who had repatriated three of the islanders kidnapped by the Peruvians ‡ in the previous year. It is in a letter of his to the superior of his order § that the first mention of tablets is made. As a result of Eyraud's visit the congregation soon afterwards established on the island a small mission, whose members during the short and troubled period of their residence were largely instrumental, as we shall see, in preserving what remained of the Easter Island inscriptions. The first tablets to leave the island were probably two discovered by Father Zumbohm, and sent by him to Bishop Jaussen, of Axieri, Vicar Apostolic of Tahiti, to whom five other examples were confided in 1868.‖ In the same year H.M.S. *Topaze* passed some time at Easter Island, and various accounts of her visit have been published.¶ To the officers of this ship we owe the two large monolithic statues now in the British Museum, but tablets do not seem to have come under their notice. Soon after the departure of the *Topaze* three tablets appear to have been found, two of which were given to Captain Gana of the Chilian corvette *O'Higgins*, which touched at Rapa Nui in 1870.** Captain Gana deposited his two specimens in the Museum of Santiago in Chile, where they still are; the third tablet was sent off to Paris, but never reached its destination. It was from casts taken from the Chilian examples and forwarded to Europe that the first attempts to decipher the

* Reproduced at the end of *L'Ile de Pâques*, par Mgr. Tepano Jaussen, *ouvrage posthume redigé par le R.-P. Ildefonse Alazard*, Paris, 1893. The work is also published in the *Bulletin de Géographie*, 1893.

† Reproduced, *Journal of the Anthropological Institute of Great Britain and Ireland*, 1874, p. 528.

‡ It was in 1862 or 1863 that the Peruvians carried off about 1,000 natives to work guano on the Chincha Islands. On this raid and the events which succeeded it, *see* Jaussen, *L'Ile de Pâques*, pp. 4–6; *Smithsonian Annual Report*, 1889, p. 514. About half of the surviving population was removed to Tahiti and Eimeo by the firm of Brander, and most of those who remained were taken by the missionaries to the Gambier Islands.

§ *Annales de la propagation de la foi*, Vol. XXXVIII., p. 71.

‖ Jaussen, *L'Ile de Pâques*, p. 14; Abbé Bund in *Cosmos les Mondes* (Paris, 1884), pp. 410ff.

¶ Papers by Mr. J. Linton Palmer, *Proceedings of the Literary and Philosophical Society of Liverpool*, Vols. XXIX. (1875), pp. 275ff, and XXX. (1876), pp. 255ff; *Journal of the Ethnological Society, New Series*, Vol. III., p. 371; and *Journal of the Royal Geographical Society*, Vol. XL., p. 167.

** *Smithsonian Report*, p. 513; Palmer, *Liverpool*, 1876, p. 255.

script were made by Mr. Park Harrison and others.* In 1882 Captain-Lieutenant Geiseler of the Imperial German Navy visited the island on the gunboat *Hyaena*,† but apparently failed to obtain tablets, though two were reported to be in the possession of natives. Perhaps these were the identical examples procured by the officers of the *Mohican*, United States Navy, who in 1886 made a prolonged stay, and endeavoured to solve the mystery of the inscriptions in the manner mentioned below‡. At some time before 1876§ two tablets were procured by a Russian vessel, and these are now in St. Petersburg.‖

As far as I can discover, about fifteen of the tablets are now preserved in places where they are accessible to students. Seven are said to be in Tahiti, two at Santiago, two at Washington, two at St. Petersburg, one in the British Museum, and one (a large, but not very good specimen) at Berlin. Professor von Luschan informs me that two were shown at a colonial exhibition in Paris in recent years, but whether these had been brought from Tahiti or were new specimens I am unable to say. It may be convenient to describe in the present place the general appearance of these tablets and the manner in which they are inscribed. As a rule they are made of the hard mimosa already mentioned, but in some cases pieces of driftwood of irregular shape have been pressed into the service of the carvers. Some of the examples in mimosa wood are as much as 14 in. long,¶ so that the one here illustrated is among the smallest. The work was executed with a point of obsidian, and when each line was completed the tablet was reversed, so that every other line is upside down. Opinions seem to differ as to the point at which the reading should begin, but as a rule the left-hand bottom corner is preferred.** Tablets are often channelled with broad parallel grooves, within which the inscriptions are cut, the object being in all probability to preserve the characters from obliteration. A fine wooden gorget in the British Museum is figured with the tablet on Plate A., as it has on it a line of characters incised with great clearness and worth reproducing photographically for purposes of comparison.

In a short note like the present, one can but recapitulate the principal attempts which have been made to decipher the Easter Island tablets. It is now generally agreed that they are really signs of an ideographic nature, and it is comparatively easy to distinguish birds, fish, natural objects, implements and weapons, &c., among them. But from this to an interpretation of their meaning in the particular conjunction in which they occur is a very wide step, and few investigators have ventured to do more than suggest a meaning for individual signs. Mr. Park Harrison,†† working from casts of the specimens in Santiago, identifies in figures of men with albatrosses' heads the Herronia or mythical being of native legend, and can point to turtles and lobsters, as well as clubs and ceremonial paddles like those made of hard wood which have been brought in some numbers from the island. He detects combats of men and animals, recognises dog faces and negrito heads, and in a recurring sequence of human figures

* *Journ. Anthr. Inst.*, Vol. III. (1874).

† Kapitän-lieutenant Geiseler, *Die Oster Insel, eine Stätte prähistorischer Kultur in der Südsee* (Berlin, 1883).

‡ Paymaster W. J. Thomson, U.S.N., in *Smithsonian Institution, Annual Report, Year ending June* 30, 1889, p. 447ff.

§ Linton Palmer, *Liverpool*, 1876, p. 255.

‖ Mr. Tregear, *Journal of the Polynesian Society*, Vol. I. (1892), p. 101, says that a mate of a ship took a tablet to San Francisco.

¶ Tregear, as above, p. 101.

** The Abbé Bund, *Les premiers hiéroglyphes de la Polynésie*, in *Cosmos les Mondes*, p. 415, states that the beginning is at the lower left-hand corner; so does Bishop Jaussen (p. 14) on the authority of Metoro. Captain Geiseler, however (p. 25), says the *right-hand* lower corner, the characters running from right to left.

†† *Journ. Anthr. Inst.*, as above, p. 374.

sees a genealogy of island chiefs whose forefathers may have lived thousands of miles away in the west. Mr. Park Harrison's researches were admittedly tentative and made no pretention to finality. It is otherwise with those of Dr. A. Carroll, a prologue to which has been published in the Polynesian Society's *Journal*.*

This writer, with an almost magnificent confidence, claims to have settled the question once for all. If I understand him rightly, he declares that the language represented by the "hieroglyphs" is not Polynesian, but came from the American continent, and that among the inscriptions can be traced words and phrases from the Toltec, Quiché, Muiscan, and many other tongues, proving the mixed blood of the peoples who came over to Easter Island more than 500 years ago. On the tablets are to be found relations of events which happened from about A.D. 600 onwards over a very wide region of the earth's surface, and there is mention of persons, places, and circumstances alluded to by Spanish writers. Dr. Carroll asserts that when his grammar and vocabulary are published, everyone who wishes to read these important historical and mythological inscriptions will be able to do so without difficulty. Meanwhile, as an earnest of what is to come, he publishes three translations in the form of prayers, one by a woman for offspring, and two of a more general character for health and successful harvest. The issue of the key to the enigma will be awaited with interest, more especially, perhaps, by philologists with a taste for destructive criticism.

Bishop Jaussen, into whose possession several tablets passed, has made a serious attempt to elucidate their meaning in the publication already cited. Among the natives deported to Tahiti by the firm of Brander and Bornier was a man named Metoro Tauaure, son of Hetuki, one of the class which claimed to have been instructed in the art of reading. This man chanted from the bishop's tablets, but did not really read them, for when interrupted he could not go on; still, there appeared to be some correspondence between his recitation and the engraved characters, though the oral additions were considerable, and the bishop took down the translations line for line. The result was not encouraging. Far from being of historical importance, the recitations proved to be disconnected strings of phrases, unimportant in themselves and seldom forming a comprehensive or continuous narrative. The bishop prints a comprehensive vocabulary, classifying the characters under their various headings—gods, men, heaven, earth, sea, animals, birds, fish, plants, &c.—giving the meaning of each in the dialect of Rapa Nui and in French, and evidently entertaining no doubt as to the correctness of the interpretations. But as to the historical value of the subject-matter thus revealed he is under no illusion: *il faut s'y résigner*, he says in the large MS. which embodies his research,† *il n'y a rien là-dedans*. His conclusion is supported by De Harlez, who finds the texts, "*une collection de non-sens à défier toute intelligence restée raisonnable*," and sees in them mere groups of figures logically independent of each other. We are far, indeed, from the epoch-making revelations of Dr. Carroll.‡

Bishop Jaussen brings out one or two points of some importance which tend to show that the natives of Rapa Nui were still able in quite modern times to reproduce the characters engraved on the tablets. Metoro, while waiting to begin his readings, actually traced some of them on paper; while one inscription was found to be cut on a piece of a European oar.§ The bishop's vocabulary is of great interest, though the

* *Journal of the Polynesian Society*, 1892, pp. 102ff.

† C. de Harlez, *L'Ile de Pâques et ses Monuments Graphiques* (Louvain, 1895), p. 1. The bishop's MS. was entrusted to M. de Harlez, who quotes from it, but I am not aware that it has been published. De Harlez gives a specimen translation which certainly differs in style from the fluent prose of Mr. Thomson and Dr. Carroll.

‡ The results recorded by the Abbé Bund, *Comme les Mondes*, p. 413, were equally disappointing. Different natives chanted from tablets, but contradicted each other flatly as to the correct chants to be sung in particular cases.

§ *L'Ile de Pâques*, p. 14.

drawings of the characters are rather rough; those used by de Harlez in the specimens of translation which he appends to his own paper, appear to be derived from it. It may be added that Bishop Claesens of Batavia, to whom casts or rubbings of Easter Island tablets were sent, declared that almost identical signs are carved upon rocks in Celebes;* and Bishop Jaussen is convinced that they came into the East Pacific from this part of the world. One may doubt the accuracy of Bishop Claesens' observation in this case, but it may be recalled that the natives usually trace their proximate descent from Oparo, whence the chief Hotu Matua came in a canoe bringing sixty-seven tablets with him.†

Captain Geiseler has also a few remarks to make upon the interpretation of the characters.‡ He describes some of the signs carved in relief on the rocks on the south-west face of Rana Káo, and identifies one of these (a bird-like figure which frequently occurs on the tablets) with the god *Make-Make*. The conjunction of this sign with another representing the female vulva is, he says, held to signify a birth; and figures of men fishing, to mark the seasons of the year at which certain fish were caught. He does not quit the safe ground of scientific caution, and believes that the language is not that of a vanished people but that of the existing inhabitants of the island. This conclusion is borne out by what has been said above, that the natives were still able to carve inscriptions after the advent of Europeans in these waters, as well as by the fact that ceremonial paddles of the form in use up to the last occur both on tablets and on carvings in stone.

The American expedition on the *Mohican* had with it photographs of the tablets at Tahiti, and by a stratagem described by Paymaster W. J. Thomson,§ an old man named Ure Vaeiko, who was said to have been trained to read the characters in his youth, was persuaded to attempt their decipherment. Like Metoro, Ure Vaeiko was inspired by the sight of the photographs to chant or recite legends with fluency; but as the evening (which was not unconvivial) progressed, it was seen that he was not actually reading the characters; and when the photograph of another tablet was substituted, the same story was continued without the change being discovered by the narrator. Facts like these rather detract from the value of the legends printed by Mr. Thomson, though it is quite possible that legends may have been originally represented on tablets, but at some subsequent time, when the scholarship of Easter Island had begun to degenerate, came to be transmitted orally and simply learned by rote. Tablets and interpretations might thus become mixed, though both might be independently genuine.

Mr. Thomson's paper has been criticised by several writers, especially by Captain Barclay, R.N.,‖ and Dr. M. Haberlandt, of Vienna.¶ The latter reproduces two of the tablets with their presumed translations, and calls attention to the occasional discrepancy between the number of words in the oral versions and the number of

* *L'Ile de Pâques*, p. 18.

† Linton Palmer, *Liverpool*, 1875, p. 292. But Captain Geiseler (p. 43) mentions a statement made by natives to Mr. Salmon, representative of Brander & Co., to the effect that their ancestors came from the Galapagos Islands. Possibly the tradition originated after the Peruvian raid.

‡ *Die Oster Insel, eine Stätte prähistorischer Kultur*, pp. 24, 25.

§ *Smithsonian Institution, Annual Report*, 1889, pp. 447ff. Mr. Thomson's paper is illustrated by a number of excellent photographs and contains a useful account of the island and its antiquities.

‖ *Proceedings of the Royal Geographical Society of Australasia* (South Australian branch). April 14, 1898. Mr. Edge-Partington has summarised Captain Barclay's criticisms in MAN, 1901, No. 7, p. 10. Captain Barclay believes that great volcanic disturbances occurred on the island during the time of the statue makers, and that all progress was checked, if not destroyed, by this cause. He apparently contends that the tablets could not fail to make mention of so terrible a catastrophe, and that the silence of Mr. Thomson's translations on this point is against their accuracy. The argument would be stronger (*a*) if we had a really large number of tablets to work from instead of less than twenty, and (*b*) if it could be shown that all the tablets were historical.

¶ *Globus*, Vol. LXI. (1892), pp. 274-277.

characters in the inscriptions which they are supposed to represent. Thus in one instance 210 signs suffice for 89 words of text, while in another 660 are required to render 80 words. The difference, he argues, is too great to be explained merely by the superior terseness of one of the translations, and points rather to the conclusion that the translations have really no connection with the signs at all. Further, the periodic repetition of certain phrases in the versions is not balanced by any corresponding repetition of characters on the tablets. Dr. Haberlandt believes that Mr. Thomson's experiments have not brought the problem a step nearer its solution, and that the only chance was to find some native who really did understand the meaning of the characters not one who, like Ure Vaeiko, only pretended to do so. That chance was, even at the time of writing, very remote, owing to the depopulation of the island and the death of the older men.

It will be seen that the interpretation of the Easter Island script still offers a field for enquiry, though the prospects of brilliant discoveries throwing fresh light on the history or mythology of the South Seas would appear to be distant. But if further study of the tablets is undertaken, it will be well for the investigator to hold his enthusiasm in check, and to avoid the imaginative speculations which contact between civilised minds and primitive ideograms seems almost fatally to engender. It might be worth while to photograph all the surviving tablets, to note the comparative frequency with which certain signs or groups of signs occur upon them, and with the knowledge thus gained, to make a careful study of Bishop Jaussen's MS. Many of the characters are obviously representations of recognisable objects, and compound signs seem to be constructed on an intelligible principle; but for the reliability of abstract terms like "good" or "brilliant," the accuracy of the bishop's vocabulary is now the only guarantee. It seems that the tablets had some ceremonial significance, and only chiefs and priests are said to have been taught to read them. The natives related that they were brought together at certain seasons and their contents publicly recited.* It may well be that the object of such assemblies was to promote by ceremonial means the increase of the crops and the abundance of the fish on which the islanders largely depended for their food.†

If this was the case, some of the tablets may really have been carved with formulæ and prayers, though others may have contained genealogies and simple legends not so immediately connected with the harvest. How and when it was that the people of Rapa Nui made such a distinct advance upon all the other inhabitants of the Pacific still remains very much of a mystery. There has always been a certain temptation to explain this unique appearance of writing within the Polynesian area by an external influence derived from the American continent. But, apart from other difficulties, the Nahua and Maya scripts were both very different; and Peru, which is nearest to Easter Island, had no developed system of writing at all. And if there ever existed a written language which the Incas suppressed for political reasons (Dr. Carroll, p. 102), we surely know too little of it to base any arguments upon its peculiarities! On the other hand, Polynesia can show structures in stone, the erection of which demanded a skill in no way inferior to that presupposed by the houses, platforms, and statues of Rapa Nui; and there is no doubt that when the island was discovered it had been occupied by Polynesians for a very long time. Until the evidence in favour of a "prehistoric" occupation by men of another race is stronger than it now is, I shall prefer to believe

* Jaussen, *L'Ile de Pâques*, p. 15.

† Such practices must have fallen into desuetude before Europeans became familiar with the island. Father Zumbohm (Jaussen, *L'Ile de Pâques*, p. 12) says that the natives cared so little for the tablets that they were actually using them as fuel when other wood was scarce, and implies that he only saved a few with difficulty. Travellers whose objects were other than the propagation of the gospel have accused the missionaries themselves of the burning—in this case, I think, without supporting the charge by sufficient evidence.

that the megalithic remains of Rapa Nui, as well as its system of writing, are products of Polynesian culture. The very remoteness of the island may have contributed, before the period of decadence set in, both to the peculiarity and the excellence of its monuments. Exceptional though it is, this beneficent influence of isolation is not unprecedented. Those parts of prehistoric Europe which, like Eastern Hungary and Scandinavia, were never in the main stream of traffic and intercourse, were left at leisure to develope a bronze civilisation infinitely superior to that of their less isolated neighbours. This superiority we explain by the operation of normal causes without invoking the *deus ex machinâ* of an alien teacher. May not the course of events have been somewhat similar in this far corner of the Pacific Ocean? O. M. DALTON.

Marriage Prohibitions. Thomas.

The Origin of Marriage Prohibition; a reply to Mr. Lang (MAN, 1903. 101). *By N. W. Thomas, M.A.* 2

Mr. Lang's theory in its revised form postulates the following steps: (1) The exogamous local group; (2) accepts animal names imposed from without; (3) becomes consciously heterogeneous, distinguishing imported women by means of their tatu marks; (4) retains the original group-name of such women and applies it to their children; (5) elevates to the dignity of totems the animals from which these intragroupal names are derived; (6) regards people of the same totem as akin; and (7) extends the rule of exogamy, originally due to sexual jealousy, and develops the idea that marriage within the kin is wrong.

At some time during this process, through the adoption by two local groups of preferential customs in respect of eligible spinsters, the phratry organisation grew up. With the rise of kinship bars to marriage members of one connubial group found their choice still further limited to women of the other groups not of their own totem. This complication was too much for the savage brain (to-day capable of working still more complicated rules), and to simplify matters it was agreed to rearrange the totems or rather the kins, hitherto, we may suppose, distributed with more or less regularity between the two groups, in such a way that each kin belonged only to one phratry. Prior to this rearrangement the two totem-kins named after the connubial groups were, in Australia at least, in some way eliminated and disappeared.

It may be noted that Mr. Lang's scheme would work just as well if the totem kins were developed within the group by some other process than the retention of the old group names, *e.g.*, by the rise of co-operative magical societies. The increase in the size of the group, equally implied by Mr. Lang's theory, which must have preceded the formation of intragroupal organisations, would not improbably in the long run result in its disruption; the intragroupal names might then assume more prominence, especially if there was a tendency for societies of the same name to perform their ceremonies in common. If group exogamy still remained the rule, matters would be much simplified by arranging the totem-kins wholly on one side or the other; for if anything like marriage by capture prevailed the raider might not stay to enquire if the bride belonged to the right group, but would, on Mr. Lang's tatuing hypothesis, have a satisfactory means of distinguishing her totem-kin. The old rule of group exogamy would of course operate in favour of kin exogamy if, as I suppose, magical groups were formed. Mr. Lang's view is open to the following objections:—

(*a.*) It does not account for the fact that phratric names—*e.g.*, Eaglehawk, crow—are commonly found over wide areas and are not distributed in a way that Mr. Lang's "casual" origin could explain.

(*b.*) Mr. Lang assumes that the animals of the original connubial groups did not become totems, and, consequently, that there were no totem-kins corresponding to the original groups. This can only have taken place if a rule were developed that men of

the Emu group might not marry women of the Emu kin, and *vice versâ*. This would involve, however, a new rule of exogamy distinct from both group (local) and kin (totem) bars to marriage. This must have come about either (*a*) because the Emu kin were regarded as potentially members of the Emu group (an extension of group exogamy the existence of which it would be hard to prove, or (*b*) because the Emu group or Emu kin were (legally) kindred, and as such debarred from marrying, an hypothesis similar to that which I attributed to Mr. Lang as the explanation of the rise of totem-kin exogamy and by him repudiated in favour of the view criticised below. In either case, on Mr. Lang's theory two whole kins were debarred from marriage or compelled to change their totems. I do not know which is less improbable.

(*c*.) Mr. Lang accounts for the rise of intra-kin exogamy (not as I imagined when I wrote my review, on the theory that the marriage of near kin came to be regarded as wrong) by making it a corollary of other totem tabus. Against this view it may be said that the clansman is by no means the equivalent of the totem animal. The latter may not be eaten, but endocannibalism is not unknown; again, the totem may often not be looked at, but there is, so far as I know, no similar tabu with regard to the clansman. It seems, therefore, highly problematical if this idea would suffice to bring about the rule that members of the same totem kin may not intermarry. Mr. Lang, when he wrote *Social Origins* was of the same opinion.

(*d*.) If the rule of group exogamy was still valid, how (and this tells to some extent against my suggestion also) did the savage, in making the rearrangement of kins in the phratries, come to disregard it? It is clear that if the Bats and Sprats were originally divided between the Emu and Kangaroo phratries, the Emu group Bats were, after their transference, eligible mates for the Emu group Sprats, if the Bats were in one phratry and the Sprats in the other. And yet Mr. Lang tells us that phratric exogamy is the successor and lineal descendant of group exogamy. Unless he supposed the rule had been previously somewhat relaxed, it is not easy to see how Mr. Lang can postulate such a reversal of it.

(*e*.) As to the descent of the group-names to the children, I am by no means sure that it was such a natural process as Mr. Lang conceives. Originally birth, or even residence within the group, conferred the group-name we may suppose. It is clearly a somewhat revolutionary proceeding for not only the incomers, but even the children born within the group, to receive a name other than the group-name. The fact that in our own day we speak of "the little Browns" is hardly on all fours. Their name *is* Brown, but Mr. Lang supposes little savages to have rebaptised "the little Bats," who already had personal names, and thus introduced the practice of giving surnames. That seems an unlikely origin, and again I suggest the magical society as a more probable key to the mystery. We must not forget that, so far as personal names are concerned, savage practice is the other way, and the father (and sometimes the mother) take their names from their children and not the other way.

As to non-totemistic peoples with group names derived from animals, I might be tempted to suggest the clan Chattan, who, thanks to a folk etymology, believe themselves to be descended from the cat. Are cat-superstitions specially prevalent among them? But I have a better example to my hand. The Sakais of the Malay Peninsula have five endogamous animal or plant-named groups and numerous sub-groups. If, as Mr. Lang suggests—in answer to my point that he has not attempted to show the development as distinct from the genesis of totemism—the totemistic superstition was an inevitable consequence of the totem name, Mr. Lang should evidently find here a state of things resembling the legendary state of the Arunta. So far as I know, nothing of the sort exists. I submit that this is because the animal name alone is not adequate to evoke totemism (indeed, Mr. Lang tacitly concedes this by agreeing that the local animal-named group did *not* develop totemism).

I pointed out in my review that the idea of kinship seems too abstract a motive for the rise of a new law of exogamy. In his criticism of my remarks, Mr. Lang seems to think that I was combating the idea that kinship through females was a natural and early development, but this is a misapprehension. It is obviously one thing to know your own mother (kinship as a fact was, I imagine, what Darwin wrote of, the relationship of mother and child, not tribal or group kinship), and another to believe that all persons who bear your mother's name are your kindred, simply because they bear her name. Even if the idea of kinship did arise in this way within the totem group (and not, as is perhaps more probable, because all members of the totem group were engaged in the same magical ceremonies and akin to the same animal, and therefore to one another), we are still very far from a prohibition of marriage between members of the kin on account of the idea that they are kin.

One point I omitted to notice in my review I may mention here. Neither Mr. Atkinson nor Mr. Lang, so far as I have observed, have made any mention of the light the former's theories throw on Jüngstenrecht. N. W. THOMAS.

Obituary: Spencer. Brabrook.

Herbert Spencer: born April 27, 1820; died December 8, 1903. 3
By E. W. Brabrook, C.B., F.S.A.

In the general feeling of regret at the loss of a great thinker which has been expressed throughout the civilised world, the Anthropological Institute has a large share, for the life's work of Herbert Spencer was essentially an anthropological work, and he took occasion more than once to testify his sympathy with anthropological studies. It is true that the bent of his mind, the general condition of his health, and the imperious demands of the wide range of thought he proposed to himself and pursued with so much success, led him to shun rather than to seek the membership of scientific societies, all of which would have been proud to enrol him on their lists, and that, in pursuance of this method, he never became a Fellow of the Institute; but he contributed to it on June 22, 1875, an important paper as a guide to its Fellows in the psychological section of the work to be undertaken by them. He gave in it "a glance over the whole "subject of comparative human psychology," which he divided into three portions: (1) The degrees of mental evolution of different human types, generally considered; (2) Inquiries concerning the relative mental natures of the sexes in each race; (3) The more special mental traits distinguishing different types of men. Under the first division he suggested inquiry into mental mass, mental complexity, rate of mental development, relative plasticity, variability, impulsiveness, and the effect produced by mixture of races. Under the second, the degree of difference between the sexes, the differences in mass and in complexity, the variation of the differences, the causes of the differences, mental modifiability in the two sexes, and the sexual sentiment. Under the third, imitativeness, incuriosity, quality of thought, peculiar aptitudes, specialities of emotional nature, and the altruistic sentiments.

Mr. Spencer showed that such a study must influence profoundly our ideas of political arrangements, rectify our conception of the changes gradually taking place in social structure, conduce to a salutary consciousness of the remote effects produced by institutions upon character, and help to rationalise our perverse methods of education, and so to raise intellectual power and moral nature.

Ten years afterwards Dr. Alexander Bain observed of this paper that "thus to "formulate a scheme of human character is not an easy matter. It presupposes a "careful analysis of the mind, an indication of the fundamental attributes of our mental "nature, and some mode of estimating the degree or amount of these several "attributes."

Mr. Spencer, by this paper, not only displayed his sympathy with the work of the Anthropological Institute, especially on its psychological side, but also furnished a map of the country anthropologists have to explore, founded upon his own large experience in that branch of investigation.

On another occasion Mr. Herbert Spencer attended a meeting of the Institute and addressed some valuable observations to the Fellows present. It is to be remembered, moreover, that he was always ready to help any individual anthropologist who sought his aid, and he did not allow the absorbing nature of his own pursuits to restrain him from the free exchange of views with others. He was for many years an habitual frequenter of the Athenæum Club and a member of the X Club, which consists of ten eminent members of the Athenæum. His social qualities won him the esteem and regard of all who were admitted to his friendship, among whom were many of the most distinguished men and women of the time. It may be noted in this connection, that he had a great love for music.

While we all feel regret that a prince in the realm of science and a great man has fallen, there is consolation in the reflections that the work to which he consecrated his life was completed; that, though his health was frail, his life was prolonged beyond the average, and that for several years he was able to enjoy the recollection that he had fought the good fight and kept the faith. It is so often otherwise. So many lives of promise and of power are ended *re infectâ*, with reserves of untold thought lost to the world for ever, that a life like Herbert Spencer's, entered upon with a clear insight into the work which he had to do, and persevering in that work by a powerful will in the face of all discouragements, till it was finally fully achieved, shines as a bright exception.

The ordinary events of his life may be recorded with little detail. He was born at Derby, on the 27th April, 1820, and died at Brighton on the 8th December, 1903. He was the son of William George Spencer, secretary of the Philosophical Society of Derby, and had his early education in a school kept by his father. He was the last, and hence presumably the "fittest," survivor of thirteen children, and we have it on good authority that, like many great men, he resembled his mother rather than his father. When thirteen years of age, he went to study with his father's brother, Thomas Spencer, rector of Hinton Charterhouse, in the county of Somerset, to whom he owed his interest in economic and social questions, and who is referred to in that connection in his *Man v. The State*. At seventeen he began the study of the profession of a railway engineer under Charles Fox, and continued working at it until he was twenty-five. He then relinquished that profession, but not before he had made some contributions to its literature and invented some ingenious applications of mechanical science; and he applied himself instead to general literary pursuits. In 1848 he became sub-editor of the *Economist*, and retained that position four years.

Among the numerous contributions which, up to that time, he had made to reviews and other journals, there were several that indicated the direction of his thoughts towards that subject which occupied the remainder of his life, notably a pamphlet published in 1843 on *The Proper Sphere of Government*; and it was in 1851, during the time of his connection with the *Economist* that his first volume appeared under the title *Social Statics, or the Conditions Essential to Human Happiness Specified, and the first of them developed*. At that time, he "did not yet recognise evolution as a process co-"extensive with the cosmos, but only as a process exhibited in man and in society." He contended that "the ultimate man will be one whose private requirements coincide "with public ones. He will be that manner of man who, in spontaneously fulfilling "his own nature, incidentally performs the functions of a social unit, and yet is only "enabled so to fulfil his own nature, by all others doing the like."

This was followed in 1855 by the *Principles of Psychology*. In this work he traced the development of the first dawnings of intelligence to the multiplication and

co-ordination of reflex actions, and indicated that evolution was the key to all the problems of organic life, and thus prepared the way for the *Origin of Species* by Darwin, published in 1859, who quotes from Spencer the definition of the principle of life, that it "depends and consists in the incessant action and reaction of various forces, which, as "throughout nature, are always tending towards an equilibrium; and when this tendency "is slightly disturbed by any change the vital forces gain in power"; and who, in the *Descent of Man*, refers to him as "our great philosopher."

In 1860 Spencer announced the intention of applying the principle of evolution to the construction of a complete system of philosophy, which should show how the several sciences form a complete and harmonious whole, in organic connection with one another, and that the universe is governed by a law of continuous development. To this undertaking he gave the name of a Synthetic Philosophy, and announced the intended order of the treatises in which it was to be developed as follows:—*First Principles*, 1 vol.; *Principles of Biology*, 2 vols.; *Principles of Psychology*, 2 vols.; *Principles of Sociology*, 3 vols.; *Principles of Morality*, 2 vols.

The scheme was carried out in the following order:—*First Principles*, published 1862; *Principles of Biology*, 1864; *Principles of Psychology*, being the treatise of 1855, re-written 1870; *Principles of Sociology*, vol. 1, 1874; *Principles of Morality*, vol. 1, *The Data of Ethics*, 1879; *Principles of Sociology*, vol. 2, 1882; *Principles of Ethics*, vol. 2, 1893; *Principles of Sociology*, vol. 3, 1896.

Thus, after long intervals, due in some respects to the want of public support, partly to ill-health, partly to the vast extent of research necessary, the magnificent idea was at last fully realised. Not, by the way, that he himself ever considered his work perfect or final, for to the last he devoted all the time he had for work to the revision of portions of it. It was felt by Mr. Spencer's friends and admirers that the completion of so great an undertaking ought to be marked in some special manner, and Mr. Spencer was induced to accept from them a portrait (finely painted by von Herkomer), which will ultimately grace the National Portrait Gallery.

Incidentally to the monumental work itself, Mr. Spencer published a number of other essays, some arising out of the investigations set on foot for accumulating the material, others called for by the events of the day or by controversies arising on the questions dealt with in his treatises. One of especial interest to the anthropologist is the compilation of anthropological facts, collected under his superintendence, and published under the title *Descriptive Sociology*. These form some of the raw material from which the conclusions arrived at in the *Principles of Sociology* have been worked out, and are derived from the observations of anthropologists on savage and civilised races. They thus illustrate the method by which the anthropological data for that portion of the work were brought together. Other branches of the same portion related to ceremonial, political, professional, ecclesiastical, and industrial institutions, and were founded upon similar laborious inductions. The result is that we possess in the *Principles of Sociology* a complete monograph on that important branch of anthropology.

The portion of the Synthetic Philosophy which dealt with the principles of morality or of ethics, including the masterly treatise on Justice, seeks to establish on a scientific basis the principles of right and wrong in regard to human conduct generally, and is thus the ripe fruit of thoughts on that subject which had been working in his mind ever since those youthful days when he published his letters on the right and wrong of political conduct, written in 1842 to *The Nonconformist* newspaper. In the volumes of Ethics and in his writings on Education, Mr. Herbert Spencer has shown how anthropological science may be practically applied to the good of man and the promotion of human progress. May it not be hoped that, as Paul Topinard has well expressed it, the teaching of Herbert Spencer on the necessity of developing altruism and other hereditary

tendencies for the better may be more effectual than even he ventured to expect, and that man may in time be induced to undertake the direction of his own evolution towards the ultimate triumph of truth, of justice, of liberty, and of enlightenment?

E. W. BRABROOK.

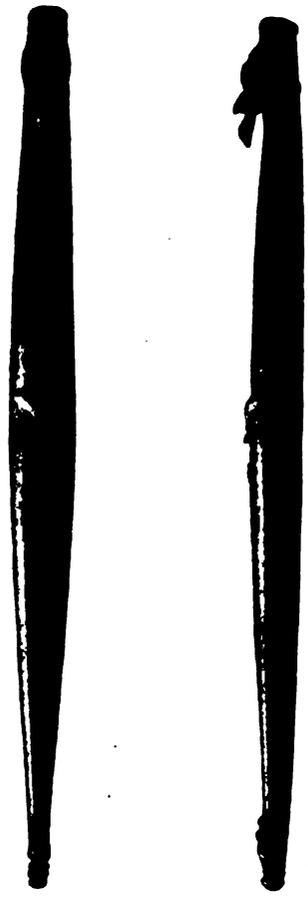
New Zealand.

St. George Gray.

A Maori Flageolet.

By H. St. George Gray.

Mr. Edge-Partington's article in MAN, 1903. 106, has forcibly reminded the writer 4 that an equally interesting—if not so finely carved—wooden flageolet from New Zealand, has recently been acquired by the Somersetshire Archæological Society, and is exhibited in Taunton Castle Museum amongst the large collection of archæological and ethnographical specimens presented by Dr. Walter Winter Walter, of Stoke-under-Ham, Somerset. The flageolet, of which the accompanying are illustrations (front and side views, scale $\frac{3}{16}$ths linear), is 610 mm. in length—nearly 2 feet—greatest width across centre 47 mm., thickness at centre 41 mm. As in the case of Mr. Edge-Partington's specimen, the mode of manufacture is clearly discernible in the side view. After being cut out of the solid (in the grain of the wood) and carved, it was split lengthwise; the side view well shows that the line of cleavage, although very fairly straight, is not perfectly so. The amount of wood removed by the hollowing-out of the two sides was evidently considerable, as the flageolet, in its present state, only weighs half-a-pound. The four sets of lashing round the body of the instrument have all disappeared; the photographs, however, show the position of them, the bands varying in width from 20 to 29 mm.



The aperture in the centre (23 by 11 mm.) is represented by the opened mouth of a grotesque human head in low relief, the right eye and the circular figure below the mouth being inlaid with haliotis shell. (The shell of the left eye is now deficient.)

Near the upper end is a head, length 74 mm., at a distance of 16 mm. from the mouth of the flageolet, round which is a narrow "bead." The lashing between the head and the bead has also disappeared. This head or mask has shell eyes, the pupils, as in the case of the head below, forming part of the wood carving. The head is in high relief, the mouth and pointed chin, as shown in the side view, projecting from the surface of the instrument to the extent of 8 mm. The protruding tongue—the usual Maori expression of defiance—does not extend beyond the margin of the lower lip. In the position which would be occupied by the ears, were they represented, is a plain raised encircling band, 6 mm. in width, connecting the head on the front half of the flageolet with the other section. The hole at the upper or larger end is of somewhat oval shape, 21 by 17 mm., the front or ornamental side forming a deeper curve than the under half.

At the lower end is a small head, length 35 mm., chin towards the centre. The eyes evidently had originally been inlaid with shell. Between the head and the knob at the end the binding of cane or fibre remains.

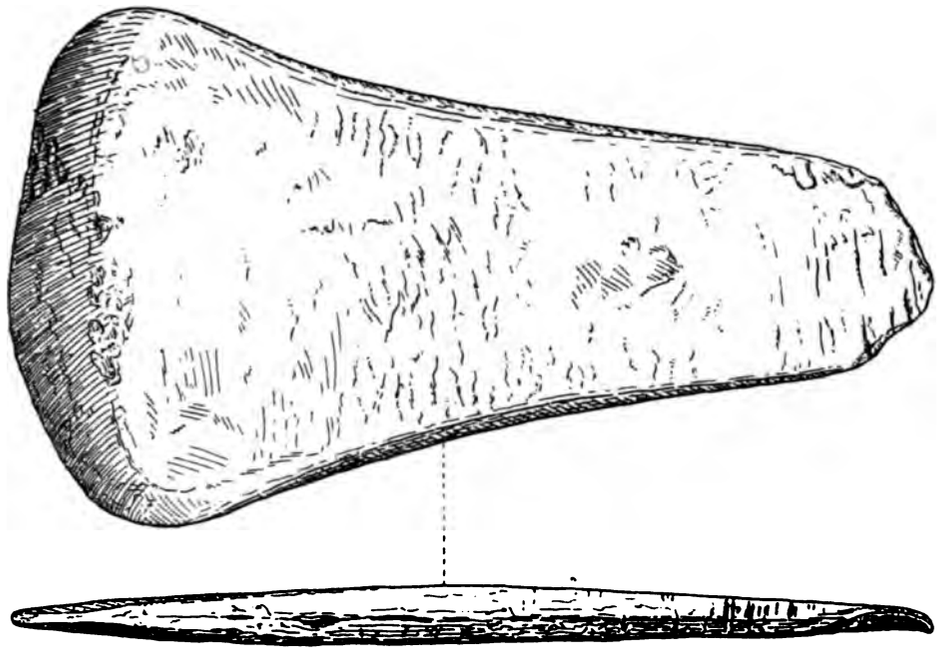
The flageolet, judging from its smoothness and the wearing down of the sharp edges of the carved heads, has had prolonged use, and is probably a very old specimen

The back of the instrument differs from Mr. Edge-Partington's specimen in being unornamented, but in spite of its smooth surface, it still bears traces of the tooling which formed the last stage of its manufacture. H. ST. GEORGE GRAY.

England: Archæology. **St. George Gray.**

A Copper Celt from Staple Fitzpaine, Somerset. *By H. St. George Gray.* **5**

This celt, the property of the Somersetshire Archæological Society, is exhibited at the head of the somewhat large series of Bronze Age implements—chiefly Somerset—of which Taunton Castle Museum is justly proud. Its existence was noted a few years ago by the Hon. John Abercromby, and is recorded by Mr. George Coffey in his paper on "Irish Copper Celts" in the *Journal of the Anthropological Institute*, Vol. XXXI., 1901, p. 278, a paper of a character that was much needed at the time of its publication, and one which was eagerly perused by all students of the transitional period connecting the late Neolithic and Early Bronze Ages. This paper recalled to the minds of



antiquaries, in a remarkable manner, how original, brilliant, and correct General Pitt Rivers was in his views as regards the development of bronze implements, and the continuity in advancement from implements of stone to those of bronze, as propounded in his famous series of lectures on "Primitive Warfare," in 1867-69.

The implement represented in the accompanying illustration, full size, was found in November 1857, at Staple Fitzpaine, 5 miles south-east of Taunton, and close to "Castle Neroche," an eminence which towers up to the south to 905 feet above sea level, and where excavations have recently been conducted. (See *Proc. Som. Arch. Soc.*, Vol. XLIX., 1903, pt. ii., pp. 23–53.)

There appears to be no printed record of the actual finding of this copper celt. I say "copper" from the appearance of the metal, which has the usual red lustre of copper. Doubtless it contains a small percentage of tin and probably other minerals in small quantities, but it has not yet been analysed by an expert chemist.*

* The writer would be glad to hear from an analyist who is willing to examine the implement.

The celt is of the thin, flat, triangular variety, length 112 mm., with concave curves at the sides. It rather closely resembles Nos. 12 and 13 of Mr. Coffey's paper, differing chiefly from them in having a more rounded, but irregular, butt-end. From the side view it will be seen that the implement tapers both ways from a maximum thickness of 8 mm. There is ample proof that the celt was cast, from the fact that a slight ridge exists along the centre of the curved sides, indicating the line of junction of the two sides of the mould. This ridge has been partly removed; had this been completely the case, the celt would have presented an almost quadrangular cross-section. The expanded cutting-edge (width 62 mm.) is slightly bevelled, but never, apparently, to a very sharp edge; it is sharpest in the centre of the edge, where it is only 1 mm. in thickness. As will be seen by the side view, there are some transverse incisions near the butt-end, which, of course, is not unusual.

The surface of the celt is unusually smooth for an implement of this description; there are, however, some very slight "pittings" and striations. The weight of the celt is 8½ ozs. avoirdupois.

H. ST. GEORGE GRAY.

REVIEWS.

Ireland: Archæology. **Joyce.**

A Social History of Ancient Ireland, treating of the Government, Military System, and Law; Religion, Learning, and Art; Trades, Industries, and Commerce; Manners, Customs, and Domestic Life, of the Ancient Irish People. By P. W. Joyce, LL.D., Trinity College, Dublin, M.R.I.A. London: Longmans, 1903. xxiii + 632; xii + 651. 23 × 14 cm. Price 21*s*. **6**

The comprehensive character of the task which Dr. Joyce has set himself in compiling a social history of the Irish people is indicated by the sub-title of the book which contains the results of his labours; of its magnitude, evident enough to those who are acquainted with the material and the literature of the subject, some idea may be gathered from the fact that Dr. Joyce's list of authorities consulted occupies 24 pages of small type. Great, however, as was the undertaking, it was one for which Dr. Joyce, as one of the commissioners for the publication of the Ancient Laws of Ireland, was peculiarly qualified, and he has accomplished his task with conspicuous success.

The materials from which the author has drawn his information are partly literary and partly material, these latter, of course, being the relics of the early Irish implements, weapons, &c., to be found in museums and private collections. The literary sources are many, and of varying value, as is indicated by Dr. Joyce in a judicious summary in his opening chapter. Among these, of course, the romantic cycles take a prominent place, while of equal, if not of greater value in some matters, are the Brehon Laws, with the publication of which the Commission has been principally concerned. Other sources of information which have been used are the Glosses—the author considers Cormac's Glossary, which he compares to desiccated soup, his most valuable and fertile source of information—the Martyrologies and Lives of the Saints, Annals, Genealogies, and Local Memoirs, and Records, and, finally, the accounts of English, Anglo-Irish, and foreign writers, these latter, as a rule, being of little value. Dr. Joyce's methods should serve as a pattern. He has brought the material evidence into close relation with the literary, and his conclusions are characterised by an extreme caution, no statement being made for which evidence cannot be brought forward from either or both sources. Although professedly dealing with Ireland before the Anglo-Norman Conquest, the author has not, of course, neglected to take cognisance of the subsequent history, and frequently illustrates or explains the earlier period by reference to our knowledge of the uses and observances of the later. The chapters which deal with the social organisation, the family life, and the tenure of land, will be found particularly useful, for here the author's

intimate acquaintance with the Brehon Laws has been of the greatest value, and had his book no other merit, it would, at least, be of importance as containing, in a convenient and accessible form, evidence which, perhaps, has hitherto been somewhat neglected.

It would be impossible within the limits of space at our disposal, to give an adequate idea of the wide and comprehensive character of Dr. Joyce's work, but enough has been said to indicate its scope. It must suffice to say that no side of the life of early Ireland has been neglected, while, notwithstanding the size of the book, there is hardly a line which could have been omitted without loss. Dr. Joyce has produced a book which should prove of the greatest value, whether as an introduction to the detailed study of Irish history or as a book of reference. E. N. F.

Pacific. **Smith.**

Niuè-fekai (or Savage) Island and its People. By Percy Smith, F.R.G.S. (From the *Journ. Polynesian Soc.*, Vols. XI., XII.) Wellington, 1903. Pp. 133 with Plates. 24 × 15 cm. **7**

The paper from the pen of Mr. Percy Smith which has been appearing from time to time in the Polynesian Society's Journal, describing Niuè (Savage) Island and its inhabitants, was completed in the June number of that journal and has since been issued in pamphlet form. This paper has already been alluded to in MAN (1903. 52) in conjunction with Mr. Basil Thomson's work upon the same locality; (*Savage Island.* John Murray, 1902.).

Mr. Percy Smith had the opportunity of a four months' residence on the island, and with his already great experience of the Polynesian race has succeeded in gathering together a most complete history of the island and its people. With regard to the latter he is of opinion that there are two distinct types occupying opposite ends of the island known as Tafiti and Motu, and that the frequent state of warfare in which these two people existed seems to emphasize this fact. He thinks that the Tafiti people are a later migration coming from the west, originally, no doubt, from the Fiji group, where the Polynesians sojourned so long. Tafiti is a name given by the Samoans to Fiji, and is equivalent to Tahiti in Eastern Polynesia. The other name, Motu, probably applies to the original migration. Unfortunately they have few historical traditions, and, what is really very strange in a branch of the Polynesian race, no genealogies of consequence. In appearance, he says, they bear the greatest affinity to the Moriori of the Chatham Islands, more especially the men.

The paper is full of interesting matter well put together, and is divided into sections and illustrated. J. EDGE-PARTINGTON.

Anthropology. **Tylor.**

Primitive Culture: Researches into the Development of Mythology, Philosophy, Religion, Language, Art, and Custom. By Edward B. Tylor, D.C.L., LL.D., F.R.S. Fourth edition, revised. London: Murray, 1903. Two volumes. pp. xii + 502; viii + 470. 23 × 15 cm. Price 21*s.* **8**

In a short preface to this new edition of *Primitive Culture*, which has been so long expected and desired, Professor Tylor points out the most important alterations which have been necessitated by the vast amount of evidence which has accumulated since the last edition of the book was published some twelve years ago. The reader will be surprised to find that, although, as was only to be expected, Professor Tylor's views have undergone some change, that change is, comparatively speaking, small and unimportant. On turning to that section of the book which deals with the question of totemism we find that although a great mass of evidence has been brought to light and greater attention has been devoted to the consideration of this and cognate problems than is, perhaps, the case with almost any other branch of anthropology, notwithstanding certain necessary modifications and alterations, Professor Tylor's theories remain, in all

essentials, unaffected. To recognise the fact that conclusions at which he arrived more than thirty years ago, when the first edition of the book was published, still hold good, is surely to pay the highest tribute to Professor Tylor's genius and scientific insight.

E. N. F.

Bibliography. International Catalogue.

International Catalogue of Scientific Literature. P. Physical Anthropology. First Annual Issue. London: Harrison and Sons, 1903. Published for the International Council by the Royal Society of London. Pp. xiii + 224, 22 × 14 cm. Price 10*s.* 6*d.* 9

The bibliographer has a thankless task. The qualities which bring success in the compilation of a bibliography—a wide range of knowledge, the capacity for unflagging attention and vigilance, and a patience overcome by nothing, however tedious or laborious—are not common. It is, therefore, no matter for surprise that few bibliographies are published upon which it would not be possible to pass a more or less adverse criticism. But when it is remembered that the *International Catalogue* is compiled not in England alone, but in almost every European country, in the colonies, Japan, and the United States, and only collected and edited in England, it becomes obvious that its organisation allows a great possibility of divergence of view, of omission, and even of error. In these circumstances, those who are responsible for the publication of the present volume of the catalogue are to be congratulated upon the success with which, on the whole, they have overcome the difficulties with which they have had to contend.

The catalogue is divided into two parts: the first, the author's catalogue, consists of a list of papers and books, published in 1901, arranged under the authors' names in alphabetical order. In the second, the subject catalogue, the papers are arranged according to the subject with which they deal, a duplicate entry being made when a paper deals with more than one subject. Admirable as this arrangement is in theory, it cannot be said to have been quite successful in practice, though this is a fault of the schedule rather than of the general plan. The schedule of the subject catalogue contains far too great a number of subdivisions. To catalogue some papers adequately under the schedule would require at least twelve separate entries, a proceeding obviously impossible, if only on the ground of expense. An attempt has therefore been made to steer a middle course by making use of the "general" headings of the sections when two or three entries under the subsections were required, a fact which should be borne in mind by those who use the catalogue in work dealing with a section only of any particular subject.

At the time of the publication of the schedules much dissatisfaction was expressed that only physical anthropology should have been included in the catalogue, and owing to the representations of a section of the delegates, certain changes were made to meet the views of those who desired the catalogue to cover the whole field of anthropology. Certain further changes have been made during the preparation of the first issue, which have made it possible to compile a catalogue which, as far as its scope is concerned, will prove entirely satisfactory to those who were responsible for the early changes in the schedule. It is somewhat misleading, however, that the title "Physical anthropology" should be retained.

These criticisms apart, however, the catalogue is a monumental achievement and reflects great credit on all who were in any way connected with it. It should prove absolutely invaluable to those engaged in the study of the subjects with which it deals. Practically every paper of any importance, whether published separately or in a periodical, has been included. There are, of course, omissions. Some countries, we are told in the preface, had not, at the time of publication, sent in material; but the general value is not seriously impaired by this. We may, however, hope that all countries will recognise the importance of sending in details so that the catalogue may become even more international in character than it is at present.

H. S. K.

Printed by EYRE AND SPOTTISWOODE, His Majesty's Printers, East Harding Street, E.C.

STONE IMPLEMENTS FROM THE THAMES VALLEY.

ORIGINAL ARTICLES.

England : Archæology. With Plate B. Treacher.

On the Occurrence of Stone Implements in the Thames Valley between Reading and Maidenhead. *By Llewellyn Treacher, F.G.S.* 10

The district to which the following notes refer is that part of the Thames valley which lies between Reading and Maidenhead. Covering the present bottom of the valley and resting on terraces at various heights on either side are deposits of gravel, sand, and loam, in which stone implements have been found. It is not intended to give a complete list of all the isolated finds, but only to notice those localities where considerable numbers occur within a small area. From the bed of the present stream, and occasionally from excavations made in the gravel at the same level, many neolithic celts, both of the chipped and polished varieties, have been obtained at Tilehurst, Bourne End, and Maidenhead. At no intervening place have more than one or two been found. Surface finds are also more abundant near Tilehurst and Maidenhead than anywhere else in the district. The inference is that these places were, in neolithic times, fords where fighting took place, or they may have been the resorts of big game hunters. In either case the axe-heads were dropped into the river and covered with gravel or sand if at any time the stream shifted its course.

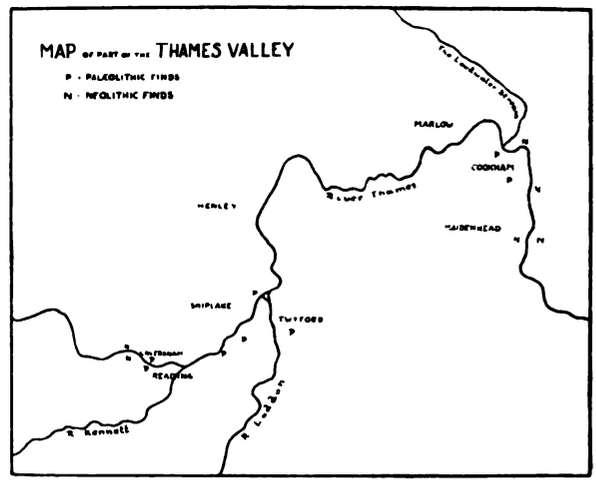


FIG. 1.—MAP OF PART OF THE THAMES VALLEY.

Implements of the palæolithic age are far more numerous in the district than those of the neolithic. Most of them occur in the terrace gravels at heights of from 60 to 120 feet above the bottom of the valley. Above the village of Caversham there is a spread of gravel resting on a chalk hill at a level of about 114 feet above the river. In an old pit at Toot's Farm, now built over, the following section was shown :—

	Ft.	In.
5. Stony soil, about - - - - - -	1	0
4. Sandy gravel with large unrolled flints and pebbles, with flint implements, about - - - - -	4	0
3. Fine shingly gravel - - - - - -	0	6
2. Hard compact gravel - - - - -	2	0
1. Chalk.		

The continuity of the section was much broken by pipes in the underlying chalk into which the gravel had sunk, but there was no indication of these pipes on the surface of the ground. Most of the implements were found at the base of No. 4, and they were very abundant. From an area of a quarter of an acre at least 600 or 700 perfect specimens were obtained by collectors, besides innumerable flakes and broken and unfinished implements. Many more had been broken on the roads before their existence was recognised, and many probably still exist under the houses. The prevailing type was that known as the pear-shaped with a cutting edge all round, but more pointed forms were not uncommon. Most of the specimens showed good secondary chipping,

and few had any signs of wear. Two or three were made of quartzite pebbles, and the common size was 4 to 6 inches in length.

On the opposite side of the valley, and at a level of about 75 feet above the river, a deposit of gravel, about 12 or 14 feet thick, extends across the tongue of land between the Thames and Kennet. Many excavations have been made in it, and in most of them implements have been found. From one large pit in particular, known as the Grovelands or Tilehurst Road pit, some hundreds have been collected. They appear to occur at all depths in the gravel, and most of them are more or less rolled and worn. The common type is an oval with cutting edge all round, and the usual size is not more than 4 inches. With them are also found many large flakes, fresh and sharp, but without any secondary chipping. Bones and teeth of mammoth, horse, deer, &c. are common in this gravel, which rests on clay and sand of the Reading beds.

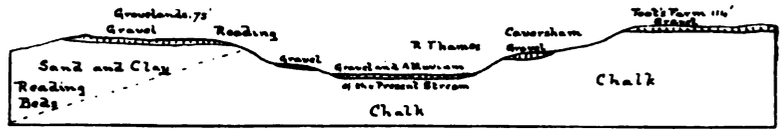


FIG. 2.—SECTION ACROSS THAMES VALLEY BETWEEN READING AND CAVERSHAM.

Lower down the valley, on the south side, in the parishes of Sonning and Woodley, is an extensive terrace of gravel at a height of from 60 to 95 feet above the river. In two pits by the side of the London and Bath road at Charvil Hill and Sonning Hill, and also along the top of the Great Western Railway cutting, many implements have been found. There is no particular type characteristic of this locality. Pointed, oval, and intermediate forms all occur. One very fine-pointed specimen 9 inches long was found at the eastern end of the railway cutting. Some of the implements are much rolled and broken, while a few are quite sharp and fresh. Flakes are rare. The gravel is about 8 or 10 feet thick, is well stratified, and rests on clay.

Crossing the Loddon at Twyford we find what appears to have been a continuation of the last-mentioned terrace. At Ruscombe at a level of about 60 feet above the river there is a considerable extent of gravel of small thickness resting on sands and clay of the Reading beds. While the gravel was being removed to get at the underlying clay many implements were obtained. They are usually in a fairly fresh and unworn condition. The commonest types are a long oval form and smaller ones somewhat similar to the Caversham specimens. Large pointed ones also occur.

A few have been found at Shiplake on the opposite side of the Thames Valley at a level of 90 feet above the river, but although there are terraces of gravel at similar levels to those already mentioned, few, if any, implements have been met with in the valley round by Henley and Marlow.

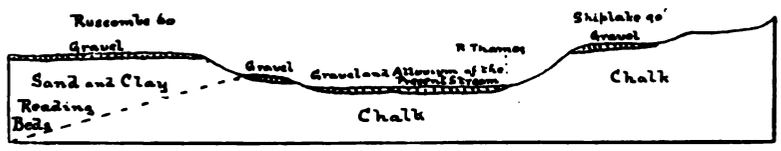


FIG. 3.—SECTION ACROSS THAMES VALLEY BETWEEN RUSCOMBE AND SHIPLAKE.

Between Cookham and Maidenhead they occur again in great numbers. In a large pit at Cookham, 85 feet above the river, at least 200 have been found. There is no characteristic type, nearly all known forms being met with, and most of the specimens are more or less rolled and worn.

A similar account may be given of several pits nearer Maidenhead, but there is, or was, one about midway between that place and Cookham, near the hamlet of Furze Platt, at a level of 75 feet above the river, in which many implements have been found together with quantities of flakes. The gravel here, which rests on chalk, is about

8 feet thick, but nearly all the worked flints occurred within 2 feet of the bottom. The most noticeable thing about these is the small amount of labour their makers expended on them. A very few blows seem to have been sufficient to bring the flints to the required shape, and of secondary chipping there is often little or none. The average size is small, although a few large and massive specimens have been found. Many are pointed with unwrought butts, some have a straight axe-like cutting edge, and shoe-shaped forms are not uncommon. There is no prevailing type, and yet it is not difficult to identify implements from this pit. Probably 500 or 600 have been obtained in all, besides flakes and wasters.

While there is considerable difference in the types of the implements from the various localities in the districts, there is little evidence to show whether there was any progress or otherwise in their manufacture during the period in which their makers lived here. Those from Caversham, which are the highest, and presumably the earliest, have more and finer chipping on them than those from Furze Platt 40 feet lower down, but it should be remembered that palæolithic man made his implements for use and not for the cabinet of the modern collector, and he may have considered it a sign of progress to be able to attain his desired end quickly by a few well-directed strokes rather than by laborious secondary chipping.

As to the way in which the implements came into their present position in the gravel, Caversham and Furze Platt, where so many flakes are found, may well have been working sites on the banks of the river, where suitable flints were easily obtainable ; while such a place as Grovelands, with its abundant mammalian remains, was a spot where large beasts were killed or drowned and their carcases cut up for food. In any case it appears that palæolithic implements occur together in groups in the older gravels much in the same manner as neolithic implements do in the later ones at the present level of the river.

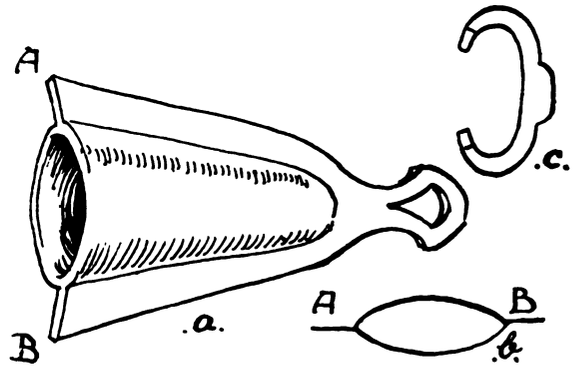
LLEWELLYN TREACHER.

Nigeria. **Martin.**

Notes on some Native Objects from Northern Nigeria. *Being Extracts from a Letter from E. F. Martin, Local Correspondent of the Anthropological Institute.* **11**

I am taking up the train of my previous letter to you in which I described some of the objects I had already secured (*cf.* MAN, 1903. 87).

I was delighted a few days ago to get hold of a welcome addition in the form of a bell used among many of the pagan tribes in these territories when on the war-path, or when intending to pounce down on some caravan which happens to be passing through their country. This bell is of peculiar shape, and is sounded by beating it with a detached piece of wood or iron. The accompanying sketch (Fig. *a*) is a rough drawing of the bell. It is not circular, but rather oval-shaped, as can be seen by the section (Fig. *b*). This instrument is found on the south bank of the Benué, as well as in the large stretch of country between the Niger and that river, right up to the Hausa states.



A dagger I have lately secured is a very good type of Muntshi metal work. The handle is a loop of iron which slips over the hand and serves as an aid to the fingers when pulling the string of the bow

when the arrow is fixed. The blade is shaped like a spear-head. When worn, the blade is at the back of the hand. A ridge runs down the centre of the blade from the handle to the point. The loop handle is decorated in rope and herring-bone patterns. The weapon is about eight inches long, the blade alone being about four and a half inches long and one and a half to two inches wide.

Another Muntshi article I have secured is a string of beads made from the scales of a fish, and worn by women around the waist over the hips. The beads are flat discs, one inch in diameter, and often circular; they appear to be greatly sought after by the women.

A species of battle-axe used by the pagans hereabouts gives a good idea of their style of work. The axe-head is long and narrow. The handle is of hard wood, the hole in which the metal blade is fixed being generally, if not always, burnt through. The length of the blade is about fourteen inches, and the handle eighteen inches. The usual primitive rectilinear forms of decoration are found, as a rule, on the blade.

The Muntshis make their own cloth; a coarse cloth, certainly, but well woven and strong. To the eye, a piece of this cloth, such as I bought the other day, looks like bagging, but is very soft. I am collecting various specimens. As a general rule they do not trouble to dye their cloth. The women wear a strip about the waist; the men very often wear no clothing at all.

The Muntshi arrow poison is very virulent, causing deadly pain and cramps, and death from tetanus, generally, within half an hour. The arrow heads are long, pointed and barbed, and are fixed on to the shafts by a tang run up into the reed, which is then securely bound round. The whole head is then dipped into the poison, which is allowed to dry.

The arrow head is perhaps two inches long. The whole arrow about three feet. The bow is made of a piece of hard, pliable wood, and is about four feet from tip to tip. The string is made of hide. The bow is without decoration.

I am unable at present to let you have a photograph of the Muntshi type. The country is hostile and quite inaccessible from here by an officer in my position. Still, I hope to secure some photos of this interesting and warlike people some day, if not in person, at any rate, through some of my friends.

An ivory Muntshi wristlet (Fig. *c*) is also among my specimens. This ornament is not completely round, but open to allow passage to the wrist at one side. On the back can be noticed a projection.

I have never yet seen a bracelet in this country made to open and shut on a hinge, they are all on the principle of this primitive Muntshi ornament—even the best Mahommedan work that I have met not excepted.

E. F. MARTIN.

England: Archæology. **Clinch.**

Coldrum, Kent, and its relation to Stonehenge. *By George Clinch, F.G.S.* **12**

The district which lies immediately to the north-west of Maidstone is remarkable for its interesting series of prehistoric megalithic remains, none of which have yet received from archæologists the attention they deserve. The best known of these monuments is Kits Coty House, a cromlech which stands out boldly on the south-western slope of North Downs, near Blue Bell Hill, Aylesford. The capstone, which is *in situ*, is supported by three nearly upright stones arranged in plan like the letter H. As this structure is divested of its earthen mound it is easy to see that the large stones of which it is composed are masses of Sarsen stone in their natural forms, and entirely free from artificial shaping.

Lower down the hill is a fallen cromlech, originally of more elaborate, complicated, and ambitious character. These remains are locally known as "the countless stones."

In Addington Park, nearly six miles W.S.W. from Kits Coty House, are several other megalithic remains, more or less displaced or overturned, but notable for the large size of the stones of which they are composed.

To the north of Addington Park, and at a distance of less than two miles, stands Coldrum, or Coldreham, at once the most remarkable and the least known of the whole series.

The site of Coldrum is sufficiently elevated to command extensive views over the Medway valley, including Kits Coty House. It is in a lonely spot, away from the main road, and visitors do not often find their way to it. It is not surprising, therefore, to find that very little has been written about this ancient monument, but it is remarkable to find that those* who have published descriptions do not seem to have observed the regular form of the stones, which, in the opinion of the present writer, is its most important and characteristic feature.

The remains of Coldrum comprise a central cromlech without capstone, an irregular line of large blocks of stone on the western side, and traces of tumulus.

The cromlech, which is still partly buried in earth, consists of (i.) two very massive upright blocks of stone, that to the south being 7 feet above the surface of the ground, 11 feet long, and 2 feet 3 inches thick, whilst the other stone, standing parallel with it, nearly 5 feet to the north, is of slightly smaller dimensions; (ii.) two large stones lying at the western end of the cromlech; and (iii.) two stones about midway between the uprights, the remains probably of a dividing partition cutting the space between the upright slabs into two parts, and so forming two adjoining sepulchral chambers.

There is no reason to believe that the two stones at the western end are the actual blocks by which the mouth of the chamber was originally closed; those to the east have probably fallen down the steep slope which has been caused at that point by digging for chalk.

The size of the upright stones at Coldrum is remarkable, and their regularity of form is a point of even greater importance.

The supporting stones at Kits Coty House have a distinct slope inwards, giving irregular forms to the sepulchral chambers, but at Coldrum the upright stones are approximately vertical, and the chambers were doubtless of regular and symmetrical shape.

The irregularly-placed stones, enclosing a small space on the western side of the cromlech, represent a part only of what was probably a quadrangular or oblong enclosure placed at the foot of the tumulus by which the whole cromlech was originally concealed.

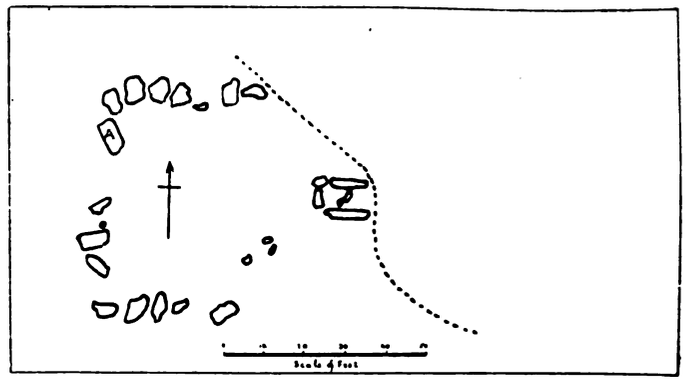


FIG. 1.—COLDRUM, KENT: GROUND PLAN OF THE CROMLECH AND UNDISTURBED STONES AROUND IT. THE DISTURBED STONES ON THE N.E. OF THE DOTTED LINE ARE NOT MARKED.

Seventeen of these massive stones remain in what is probably their original position, but the remainder, on the north-east side and in continuation of the north and south

* W. M. Flinders Petrie, *Archæologia Cantiana*, Vol. XIII., pp. 14, 16; and George Payne, *Collectanea Cantiana* (1893), pp. 139–141.

sides, have unfortunately been removed and disturbed in the process of digging for chalk already mentioned.

The arrangement of the stones of the Coldrum cromlech is clearly one of great rarity (*see* Fig. 1).* A central cromlech containing two sepulchral chambers was surmounted and covered by a roughly square or oblong tumulus, the sides of which were partly supported and clearly outlined by a line of stone blocks of massive character. The whole structure suggests a late date in the neolithic age, a period of development when the form of the sepulchral chambers was followed out in the construction of the mound.

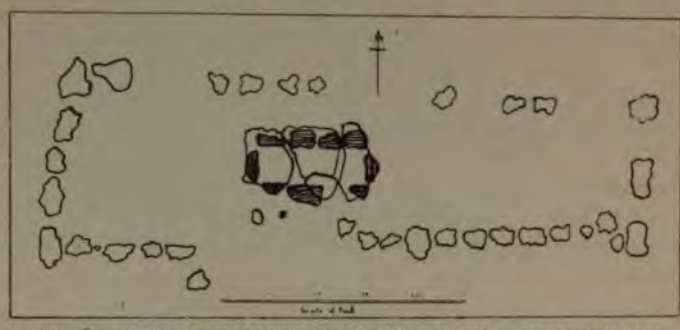


FIG. 2.—SIEVERN HANOVER: GROUND PLAN OF THE CROMLECH AND SURROUNDING STONES, SHOWING AFFINITIES WITH THE WORK AT COLDRUM.

An interesting example of a stone-age megalithic structure, presenting many features in common with that at Coldrum, exists at Sievern, in Hanover. This has been admirably illustrated by plan (*see* Fig. 2), photographic views, and brief description by Friedr. Tewes in *Die Steingraber der Provinz Hannover*, 1898, and although it is larger than the Coldrum example, it presents the same oblong cromlech caused by the double sepulchral chamber, and the same oblong enclosure of blocks of stone following the form of the cromlech.

FIG. 3.—COLDRUM, KENT: VIEW OF THE CROMLECH FROM THE EAST.

The regular form of the upright stones at Coldrum is a matter of considerable importance, and differentiates this from the other megalithic remains of Kent. The good proportions and regular, flat surfaces are, in the writer's opinion, suggestive of artificial shaping and perhaps dressing (*see* Fig. 3).† If this view be not accepted, and if it be held that the forms are natural, it is still fairly obvious that the careful selection of appropriate stones indicates a degree of culture and appreciation of form equally indicative of a late period in the neolithic age. Indeed, no one who is

* I am indebted to Mr. E. H. W. Dunkin's plan in *The Reliquary*, October, 1871, for this illustration, and my thanks are due to Mr. Dunkin for his kind permission to reproduce it here.

† Unfortunately it is not easy, owing to the surrounding trees and bushes and the unfavourable nature of the ground, to get a photographic view at close quarters.

familiar with Stonehenge can fail to recognise the general similarity existing between the forms of its upright stones and those of Coldrum.

Most writers on the subject of Stonehenge have found it difficult to explain how the stones, of which that celebrated circle is composed, were conveyed to their present position on Salisbury Plain; whilst the means by which they were brought into regular form, and reared to an upright position have long awaited reasonable and satisfactory explanation. These points, as well as the larger questions of the age and purpose of Stonehenge were entirely and fully explained in Professor Gowland's paper on the subject read, in December, 1901, before the Society of Antiquaries of London.*

The squared condition of the stones is one of the most remarkable features of Stonehenge, and it was long held by archæologists that it involved the use of metal tools, and that the period to which the circle should be ascribed could not by any possibility be earlier than the age of bronze. Both these conclusions have been disproved by Professor Gowland's recent discoveries. It has been shown that the rough shaping and dressing of the stones have been produced by tools made of quartzite boulders and flint. The absence of ancient metal objects among the discoveries at Stonehenge, and the presence of stone tools by which the shaping could be produced, form good reasons for placing Stonehenge within, but probably at the latter end of, the stone age.

In some repects there is a striking similarity between Coldrum and Stonehenge. In both we find that artificially-shaped stones are employed, and in both we have the idea of enclosure within a line of stones. Both, too, may be fairly referred to the end of the neolithic age. But here the parallel ends, because Coldrum was obviously a sepulchral pile, whilst Stonehenge, although following to some extent the same arrangement, was conceived on a more ambitious scale, and probably designed for a very different purpose.

The megalithic structures of Kent furnish a valuable series illustrative of the constructive skill of the neolithic race. Kits Coty House is particularly interesting from this point of view. We there see that, although the stones are entirely unworked, great care and skill have been used in the construction. The two main upright stones (answering to the two perpendicular sides of the letter H) are really leaning somewhat inwards and resting against the middle upright, which is at right angles to them. In this way the pressure of the weighty capstone is so distributed as to strengthen the whole structure; and, although Kits Coty House has lost its tumulus, and is situated on the side of a hill, where, owing to rain-wash and agricultural operations, one would not expect to find very good foundations, the cromlech still stands in its original position.

At Coldrum, however, we see a distinctly higher development of constructive skill. The cromlech has been so built that the upright stones stand erect, although no capstone remains to hold them firmly in position.

Much of this venerable monument has already been disturbed, and this accounts for the blank part left to the north-east of the dotted line in Fig. 1, but it is most desirable that what remains should be carefully preserved, and it should certainly be placed under the provisions of the Ancient Monuments Protection Act. GEORGE CLINCH.

Siam: Folklore. **Annandale.**

The Dynastic Genius of Siam. *By Nelson Annandale, B.A.* **13**

It is well known among Oriental scholars and students of comparative religion that the kings of Siam, as of many other Eastern states, were formerly regarded as being superhuman, and that their sacred persons were treated with a most elaborate ceremonial. Though the present monarch, King Chulalongkorn, has abolished much of the ritual with which his predecessors were treated, this feeling is still strong among the Siamese. There is one point, however, with regard to the kingship of Siam on which I would be very grateful for further information, viz., the provenance of the belief that there is a

* *Recent Excavations at Stonehenge. Archæologia*, Vol. LVIII., pp. 37–118.

captive Genius or demi-god imprisoned in the palace at Bangkok. This Genius is known in Lower Siam as the Red Lord (*Phra Deng* in Siamese and *Tuan Merah* in Malay.) I was told in 1901 by a Patalung Siamese, a clerk in the Government offices in Jalor, that the Red Lord was a *dewa* or demi-god who flew down from heaven (*surga*) at the commencement of the present Siamese era, namely, that of Bangkok, at the end of the eighteenth century, A.D., and that it was still kept in chains in the king's house in the capital, having the appearance of a red man with wings. He said that if it escaped the present dynasty of kings would come to an end, and the kingdom would probably cease to be independent. He also said that the symbolical figure on the modern Siamese coinage was a likeness of the Red Lord. I have heard in Lower Siam that one of the reasons why the Mohammedan rajas tributary to Siam object to the pre sentation of the gold and the silver tree (*Bunga Mas* and *Bunga Perak*), which it is customary for inferior princes to send to their superior, is, that they consider this act not only a confession of dependence but also an act of idolatry or devil-worship, all offerings of the kind being formally presented to the Red Lord before the king receives them. I am not aware whether there is an image of the Red Lord in the palace at Bangkok, or whether the payment of tribute is accompanied by any ceremony of a dramatic or symbolical nature; indeed, this is another point on which I should be glad of information. It is, of course, possible that the whole story as told me was the product of some Malay raja's subtle brain. The Royal Family of Siam are naturally believed by ignorant peasants to have all the resources of magic at their disposal, in addition to whatever supernatural merit there may be in their descent. For example, it is believed that the late king had one of his sons tatooed in such a way that he became possessed of what the Malays call "the great science" (*hilmu besar*), namely, the art of becoming invisible, so that he might spy upon the officials of the kingdom. But I do not know of any other modern king who is believed to keep a captive celestial god, in whom the fortunes of his royal house are embodied, and whose escape would be the ruin of his state. Malay rajas, however, are protected by a "State Demon" (*Jin Karaja-an*) (Skeat, *Malay Magic*, p. 40), which does not appear to differ much from any other spirit, being no more than the protecting spirit, or perhaps the 'soul,' of the royal trumpet, which it guards against the touch of the profane. Nor do I know whether the same individual is the protector of all Malay Princes, but seeing that I have obtained very definite evidence of an underlying and somewhat esoteric pantheism, or pandemonism, in the religion of the Malays, at any rate in the Siamese states, this is not, perhaps, a point of much importance. In any case, the idea of a spirit chained in bodily presence would appear to be a primitive one.

N. ANNANDALE.

Malay: Folklore. **Hervey.**

The Legends of Bukit Dato' Bâtu Gĕdong and of Tanjung Tuan (Cape Rachado) in Malacca.° *By D. Hervey, C.M.G.* 14

About fourteen miles inland, nearly due north of Malacca Town, in the parish of Machap, lies a hill called Bukit Dato' Bâtu Gĕdong, *i.e.*, "the Hill of the Elder of Warehouse Rock."† The base of this hill joins that of another of considerably greater height and size, known as Bukit Bĕsár ("Great Hill"), the slopes of which are covered with large granite boulders. There is, as may be expected amongst Malays, a legend accounting for this name, which runs as follows:—

All the country round, down to the present coast line, used to be sea, and Bâtu Gĕdong was the ship of the Dato' whose name was Saiyid Hitam, and who used to sai

* *Malaka*, a tree bearing a green fruit, used in pickles and also medicinally (*Phyllanthus pectinatus*). At one time the botanical name was *Phyllanthus emblica*, at another *Emblica officinalis*, the term *emblica* being apparently the European effort to copy the Sanskrit name *âmalaka*, from which the Malay name derives. The root word is the Sanskrit *Amla*, acid.

† "Hill, elder, rock or stone, warehouse," because of the square house-like shape of the rock.

about the East to Acheh (Acheen in Sumatra) and Stambul (Constantinople) trading. The name *Saiyid* means a descendant of the prophet through his daughter Fatimah ; so all the Saiyids claim to be, but a great many Arab adventurers have laid claim to it without any right, and even forge papers to support their claims. *Hitam* means black ; it is a common proper name amongst Malays. This Saiyid had a son named Ali Sulṭân (eminent, noble, conqueror), who had two vessels of his own. Ali Sulṭân had an uncle named Mâlin Dêwa,* of Bukit Panchur Darat, who was a great Pâwang† (medicine-man). Every month or two Mâlin Dêwa used to go to Batu Sûbong near Bukit Panchur Laut‡ and have a cockfight. He went down there with his nephew, and lost at the cockfight. Then he prepared to sail for Stambul viâ Pulau Bĕsár§ and Java (*i.e.*, the Straits of Sunda). While making their preparations for the voyage they found that Dato' Saiyid Hitam had already set sail without waiting for them. Ali Sulṭân, enraged at this, with the aid of Mâlin Dêwa, pronounced a curse which wrecked the Dato's ship and turned it to stone, but, before it turned into stone, it broke in two, and this is marked by the cleft in the rock, where the Dato' used afterwards to keep his fowls and goats, and a pestle and mortar ; these latter people have since removed. This "turning to stone" is a favourite incident in Malay legend.

The Dato', after his ship was turned to stone, used to live in the cave under the rock. Mâlin Dêwa and Ali Sulṭân were also wrecked on the way, while the latter's ships were likewise turned into stone, and form what is now known as Bukit Prahu ("vessel hill"). At the same time all this part of the country was turned from sea into land.

While Bukit Dato' Bâtu Gĕdong is much smaller than Bukit Bĕsár, the rock from which it takes its name is a fine block, the dimensions being about 50 ft. in length, 20 ft. in height, and 30 ft. in depth before you come to the cleft, behind which the rock extends some way further back.

The rock overhangs in front, a portion of the base not reaching the ground ; this part forms the cave occupied by the Dato'. It contains a few boulders, and in a considerable part of it a man can stand upright. It may measure about 15 ft. by 6 ft.

Another legend of the neighbourhood relates that Dato' Antan Bĕsi‖ used to trade with Pinang (the island and settlement of that name, derived from "pinang," the areca palm, *Areca catechu*), but he having became bankrupt his ship was turned to stone at Gâdek, where it remains on the plain.

After that he removed to Jĕmĕntang, near Machap, where people still go and pay their vows.

The Antan Bĕsi and Lĕsong Bâtu¶ are still to be seen, it is said, at Gunong Angsi, a mountain range** forming part of the boundary line between the States of Rĕmbau†† and Sungai Hujong.‡‡

This Dato' Antan Bĕsi had the reputation of great physical strength, being in the habit, according to the legend, of hauling his three-masted ship ashore all by himself.

---

* *Mâlin*, probably corrupted from the Arabic *Mullim*, learned (*Muạlim*, intrepid in battle, and *Muạlin*, a revealer, are possible alternatives) ; *Dêwa*, saint, deity, genie.

† *Cf.* Amer. Ind. "Pow-wow."

‡ *Panchur*, spout ; *Laut*, sea, *i.e.*, Spout Hill near the coast, to distinguish it from the preceding *Bukit Panchur* inland, which similarly has *Darat*, "inland," added to it.

§ The chief of the Water Islands about eight miles south of Malacca.

‖ Elder of the (*bĕsi*) iron (*antan*) pestle.

¶ "Stone mortar, *Lĕsong*, mortar." The rice-pounding mortars are commonly made of wood, a heavy piece with a hollow scooped in it.

** *Gunong* means "mountain."

†† Said to derive by a kind of metathesis from the *mĕrbau* tree, yielding a very five timber, *Afzelia palembanica*, one of the Leguminosæ.

‡‡ *Sungai* "river" ; *Hujong*," point.

There is more than one Hercules in Malay legend. The noted Si Badang has more than one State claiming him.

Cape Rachado (*Tanjung Tuan*,* so named by the Portuguese) lies about thirty miles N.W. of the port of that name extending well out into the Straits of Malacca. Round the point meet powerful currents, which in unfavourable weather become so dangerous, that all vessels give the point known as Pulau Intan† a wide berth.

On the south side of the main promontory is a beautiful little bay known as Tĕluk Rubîah (*Tĕluk* means "bay"). The name *Rubiah* is taken from that of a pious lady reputed to have given herself up to devotion on a rocky islet close by called Pulau Mĕsjid ("mosque-island"). She is stated to have been buried on the shore of the bay which bears her name. To the left of the landing-place a large mass of quartzite rock projects from the hill, near the foot of which are two never-failing springs of clear water. At this rock the votaries pay their vows.

This lady is supposed, according to one native account, to object to vessels passing that way, and when she wishes them ill and desires to wreck them, she causes loud explosions as of artillery to be heard at the point. This has reference, no doubt, to the reverberations of the surf among the rocky cavities of the headland in rough weather.

Before the construction of the lighthouse on the top of the hill the remains of an old *krâmat* were visible there. A *krâmat* is a spot sacred from the presence of the tomb of a holy person, or from some natural object to which special powers are attributed, due to the protection of some supernatural being; at such places people of various races and faiths are wont to pay their vows, coming from long distances for the purpose.‡ The place was known as "Padang Chanti."§ D. HERVEY.

REVIEWS.

Early Britain. **Codrington.**

Roman Roads in Britain. By Thomas Codrington, M.Inst.C.E., F.G.S. With large chart of the Roman roads, and small maps in the text. London: Society for Promoting Christian Knowledge, 1903. Pp. iv+392. 11×17 cm. Price 5*s*. **15**

This book, forming part of a series which has for its aim the presentation of Early Britain at great historic periods, treats at considerable length the question of the Roman road system in England and the south of Scotland. The subject is, perhaps, an academic one and does not lend itself to anything but detailed exposition; and this Mr. Codrington has sought to give.

Unlike other branches of Roman archæology the study of the remains of these communications has very little attraction in itself; indeed, except in isolated cases such as that of the paved causeway over Blackstone Edge, some four miles from Rochdale, the remains of a Roman road are not at all likely to attract the attention of a casual observer. The variations in the methods of construction due to local peculiarities of material and situation, render it very difficult to lay down any general definition of a Roman road to be used as a test in doubtful cases; and the popular belief that Roman roads were invariably straight is refuted by numerous instances to the contrary, generally occasioned by the need for gentler gradients or safer defence. Thus the two obvious criteria—Vitruvian regularity of construction and unswerving directness—seem to be put out of court to a great extent. But the fact remains that in many cases a road

* *Tanjung*, "point," "headland"; *Tuan*, "lord," "master," but also, as in this case, according to legend, applied to the other sex. Here the *Tuan* is "*Tuan Pĕtri*," the princess of Mount Ophir, a fairy being said to have left the print of her foot on Gunong Dato' in Rĕmbau—an anything but fairy-like print!—on her way back to Mount Ophir.

† *Intan*, "diamond," from the quartz crystals to be found in the rocks.

‡ From the Arabic *karâmat*, venerable, also a miracle, from *karm*, a religious man.

§ *Padang* means a plain or level spot, *Chantik* or *Chantek* means "pretty," but I was assured it was neither, but *Chanti*, for which no meaning could be found.

known to be of great age and in parts showing signs of careful construction with layers of stone covered with gravel and grouted with mortar, coincides with the natural shortest way from one Roman station to another; and this in the case of such a road as Watling Street receives corroboration from the Antonine Itinerary. The subject of the Itineraries is so beset with difficulties that it is, perhaps, enough to say that Mr. Codrington has dealt with it somewhat briefly in his introduction. The identification of place names is always hazardous, and the ease with which the numerals denoting distance can be falsified is clearly shown by Horsley's emendations in his *Britannia Romana*.

Mr. Codrington's work, then, started naturally with the observation of these known roads, the Watling Street, Erming Street, Riknild Way, Foss Way, and so forth; but incidentally the ramifications of side roads from such "trunk lines" called for study; and it is in the detection of Roman "branch lines" that the charm and the danger of the work lies. In many cases, indeed, old limits, such as parish and county boundaries, throw considerable light on the subject; but it would seem that in many cases the Roman road was deserted after the Roman evacuation of Britain, and such traffic as there was passed along older lines, such as British trackways, or struck out new courses for itself.

This seems to have been the case at least with Ickneild or Iknild Street, which, though it in parts coincides with Roman branch roads (as from Newmarket to Chesterford), seems in general to represent a highway of other times. Thus it may happen that parish boundaries, though of extreme antiquity, do not follow Roman, but other tracks; and in general it may be said that where undoubted Roman remains do not exist in the vicinity, no tests of mere directness or of demarcation of districts can be held as proof of Roman origin. Nor can stress be laid on the presence of such names as Stratton, High Street, Coldharbour, and so forth, which, indeed, in many cases actually occur in connection with Roman remains, but in others are found to be due to the influence of ecclesiastical Latin, *i.e.*, to the presence of a mediæval monastery.

A glance at Mr. Codrington's map will show the extremely fragmentary state of our knowledge of the course of Roman roads in this country; in many cases a branch road that strikes boldly out for some distance from a main line dies away in uncertainty without pointing to any definite goal. And it is, perhaps, unfortunate that the supposed course of such roads should be represented at all upon a map which purports to be scientifically constructed; fact and conjecture are not sufficiently distinguished. That the Romans ever planned a complete road system we cannot be sure; for rapid transport of troops such highways as were necessary were no doubt constructed as need arose, and afterwards maintained, but the making of branch roads must have been largely dictated by private interests, and many of the apparent "deverticula" may have been little more than lengthy drives to the villa of some local magnate. This view of the incompleteness of the road system is borne out by similar facts in Italy, and may perhaps account for the difficulty of rapid mobilisation of troops that more than once confronted the Romans upon the outbreak of disturbances in unexpected quarters.

It is not, therefore, possible to hope to make a diagram of Roman communications as perfect as a railway map; and, perhaps, it is not unfair to say that in this respect the archæologist must find Mr. Codrington's book somewhat imperfect. To criticise it in detail would be impossible without undertaking the labour of personally going over all the ground covered by the book: and how great that labour would be it is easy to tell from the perusal of a single chapter.

Mr. Codrington's book cannot claim to be so much a contribution to the general literature on Roman Britain, as a painstaking survey of numerous roads all possessing more or less claim to Roman origin which when taken together constitute the bulk of our knowledge as to the arteries of traffic during the Imperial occupation.

C. H. BLAKISTON.

Portugal. **"Portugalia."**

Portugalia :—Materiaes para o estudo do povo portuguez. Vol. I., Part 4. Ricardo Severo, Rua de Cedofeita, 548, Oporto. 222 pp., 16 full-page plates and numerous illustrations in text. 28 × 20 cm. **16**

The first eighty-five pages and most of the illustrations of this, the concluding number of the first volume of that admirable publication, *Portugalia*, are devoted to a series of articles on the dolmens of Portugal. In 1868 M. Pereira da Costa published an illustrated description of several of the antas or dolmens of Portugal, and, since that time, M. Cartailhac and other French, Spanish, and Portuguese archæologists have written upon the subject, and their works have been laid under contribution by the late W. C. Borlase in the second volume of his *Dolmens of Ireland*, but the dolmens figured in the present work are apparently not the same as those illustrated by previous authors, so that the total number of remains must be rather large; it is, indeed, said that 200 have existed in one district. The local type seems to be a roughly circular chamber, with or without a short passage leading to it; there is no apparent rule as to orientation, but all seem to have been more or less buried in tumuli, and were doubtless tombs, though the absence of bones and funeral furniture, or any account of finding any, is specially noted by the authors. So far there seems to be nothing unusual about the dolmens themselves, but one at least of them appears to have contained a number of very remarkably ornamented stones, many of which are pierced, apparently for suspension as amulets. Several of these are marked with little pits like small "cup-markings," some of which are further ornamented with lines like rays; on others grotesque faces are carved, and others are incised with figures of animals of the nursery nondescript kind, amongst which, however, are some unmistakable reindeer or stags, stalked by equally unmistakable archers. Some of these stones furnish specimens of more than one variety of ornamentation, and one of them has been called "Noah's Ark," on account of the number of different animals represented upon it. Finally, there are stones inscribed with characters, one set of which, at least, may be as susceptible of translation as the inscription on the celebrated Newton stone in Aberdeenshire, of which, at least seven different versions, in almost as many languages, have been propounded. The nature, situation, singularity, and variety of these objects suggest that they should be regarded with circumspection, but caution has, no doubt, been duly exercised by our Portuguese colleagues.

There are many other articles of great interest in the number before us, but the space at our command will not permit a notice or even an individual mention of any of them. A. L. L.

Physical Anthropology. **Schwalbe.**

Die Vorgeschichte des Menschen. Von G. Schwalbe. Braunschweig: druck und verlag von Friedrich Vieweg und Sohn, 1904. 22 × 13 cm. **17**

In this little work Schwalbe discusses in a very able manner all the evidence that has been accumulated, bearing on the evolutionary history of man. His conclusions are striking and differ in many respects from those previously in vogue. He considers that in the quarternary period there existed two entirely different types of man. In the more recent strata of this period the type, usually known as Neolithic man, was practically identical with man as he exists at the present time; but in the earlier strata, the type, usually known as Palæolithic man, and represented by the Neanderthal skull, was intermediate between modern man and the ape.

When the Neanderthal skull was first discovered objections were raised by Virchow to the view that it represented a new variety of man; the differences which it exhibited he considered might be in part pathological, and in part due to the fact that it was a single example and might represent an extreme local variation. All these objections,

according to Schwalbe, have now been met; the pathological character, if such it be, has not influenced the other characters of the skull; the Neanderthal skull is no longer an isolated example of its type, since similar skulls have been found at Spy, in Belgium, and fragments of skeletons of similar type have been found in other parts of Europe. Moreover, a careful comparison of the dimensions of the Neanderthal skull with that of modern man shows that the former lies far outside the known limits of variation of the latter.

To this new type of man Schwalbe gives the name of *Homo primigenius*. The greatest difference between the *homo primigenius* and neolithic and modern man is in the form and capacity of the skull; there is not so great a difference in the skeletons. The stature of *homo primigenius* was equal to that of the modern middle European. Many of the prehistoric skulls which have been referred to the Neanderthal type are, according to Schwalbe, of the neolithic or modern type; for example, to this latter type he refers the skulls known as Canstatt, Egisheim, Tilbury, and Denise. He considers that, except in the middle European region lying between the great northern ice sheet and the glaciers of the Alps and the Pyrenees, no example of *homo primigenius* has been found in any other part of the earth. The American skulls found at Calaveras (California), Sarasota (Florida), Trenton (New Jersey), and Lansing (Kansas), all belong to the modern variety.

Schwalbe attempts, with the help of the large amount of new evidence which has been accumulated in recent years, to construct a genealogical tree of the descent of man. One of the most important items of new evidence is the discovery of *Pithecanthropus erectus* by Dubois. This remarkable link in the evolution of man has given rise to endless discussion among anthropologists. Schwalbe's conclusions appear to be safe and reasonable. The form of the skull of *pithecanthropus* stands much nearer to the apes than to man. The skull capacity is much greater than that of the apes, but much less than that of modern man. By taking casts from the skull Dubois found that Broca's speech convolution in *pithecanthropus* was double the size of that of an ape, and half the size of that of man. The femur of *pithecanthropus* resembles that of man more than that of the ape, and indicates a stature of 170 cm., a stature which exceeds that of the Neanderthal man. Selenka's study of the embryonic forms of man and those of the Gibbon and Macacus show the close relation which exists between man and the old world apes.

The genealogical tree which Schwalbe deduces from his comprehensive study of this question may be stated generally as follows: the American monkeys first branched off from the main line of descent, then later in the mid-Miocene period, the old world monkeys and the apes branched off from a common point. Further along the main line of descent the *pithecanthropus* branched off, while the main line up to the early quarternary period was represented by the Neanderthal man. At this point neolithic or recent man branched off, and the Neanderthal type became extinct.

This work may be commended to those who wish to obtain a fair statement and discussion of all the latest evidence on this vexed and highly interesting question.

J. GRAY.

Totemism. **Robertson-Smith.**

Kinship and Marriage in Early Arabia. By the late W. Robertson-Smith. New edition edited by Stanley A. Cook. London: A. & C. Black, 1903. **18**
Pp. xxii + 324. 25 × 17 cm. Price 10*s.* 6*d.*

In the nineteen years that have elapsed since the first edition of this work was published considerable advances have been made in our knowledge of the social organisation and beliefs of primitive tribes. Not only have we added greatly to our stock of information on such subjects as totemism, but we have made our terminology more

accurate, and in scientific works discarded the old vague nomenclature which did anything but elucidate the subject. It is, therefore, a matter for regret that the editor of the new edition of *Kinship and Marriage* should have declined to substitute for the nomenclature of the 1888 edition—in which tribe, stock, family, clan, kin, and sub-group were used as equivalents—a terminology more in accordance with the usage of the present day.

The importance of the point becomes evident when we discover (page 228) that the nation of Kalb (dog) was divided into Kalb and Thaur (ox) groups, and then again into dog, bear, ibex, lynx, wolf, and daman sub-groups—a point which does not come out either in the old or the new edition, the information being scattered over several pages. The facts seem to point to a bisection of the Kalb tribe into dog and ox phratries. We are not told how the clans were distributed in the phratries. It would have been a very useful work if Mr. Cook had compiled a table showing the distribution of the clans in the larger divisions which we have provisionally termed phratries. How far Kalb was alone in this respect it is impossible to ascertain from the lists given by Robertson-Smith. If it should turn out that other tribes were similarly organised the totemistic hypothesis would, undoubtedly, be much strengthened. In this connection attention may perhaps be drawn, although the case is not exactly parallel, to the traditional descent of the Israelites from Leah (antelope) and Rachel (ewe).

While the changes in terminology suggested above might have been made without so much as altering the form of a single sentence it is otherwise with the general arguments of the book. As Mr. Cook remarks in the introduction, the author's own hand is the only one which could have recast his work in the light of modern research, and the necessary revision could only have been carried out by entirely rewriting the work. At the same time the orientalist, no less than the anthropologist, will feel that the republication of the work without some indication of the bearing of more recent researches on its fundamental theories and assumptions is not entirely satisfactory. An adequate discussion of a few even of the more doubtful points cannot be attempted here. Such a discussion should have formed part of the book itself in the shape of an introduction or appendices.

Since Marillier's virtually undisputed victory over Jevons (*Rev. de l'Hist. des Religions*, XXXVI., XXXVII.) to which Mr. Cook does not refer, it can hardly be said that totemism is universally admitted to open the way to the worship of animals. As a matter of fact, the totem-animal as such is not worshipped; under the influence of ancestor worship it may come to receive a sort of cult, but how far this is from the deification of an animal may be seen by comparing the beliefs and customs of the Bechuanas, the Betsileos, and the Zulus, who seem to occupy three successive stages on the path from totemism. Among the Bantu, at any rate, the evolution of the animal-god is very far from being exemplified. Not even the localisation of clans under the influence of male descent seems to have provoked any tendency in that direction—an important point when we remember the stress laid by Robertson-Smith on this factor in the evolution of the animal-gods of Arabia.

It cannot, of course, be denied that under certain circumstances the totem-animal of a clan may come to be respected by the other clans, as among the Ovakumbe (*Les Miss. Cath.*, 1888, p. 262), where the totem of the clan of their chief is honoured by all his subjects. But this is an isolated case, and we have no reason for supposing that all the many animal deities mentioned by Robertson-Smith reached their position by a similar process. *Primâ facie*, only one animal in each tribe could be deified through chiefly influence; Robertson-Smith, however, is disposed to regard the syncretic character of the worship at Hierapolis, for example, as the result of fusion of half-a-dozen tribal (*i.e.*, totem-kin) or local deities. On the whole, therefore, in the absence of analogies in favour of this hypothesis, and in view of the many non-totemistic animal cults, the

assumption of Robertson-Smith seems, in the light of our present knowledge, hardly supported by a sufficient body of evidence.

Another point on which some remarks might well have been added in an introduction is the question of forbidden foods. Here, again, the author of *Kinship and Marriage* was disposed to see the influence of totemism whenever a tabu animal is found. But the hare (p. 238) must, if we may judge by the analogy of other races, have been tabu, not to a single kin, but to all the Semites irrespective of totemistic divisions, just as we find a fish tabu among the Bechuana, not to speak of the numerous Australian food tabus unconnected with totemism.

The panther (*ibid.*) is clearly a wer-animal, and as such tabu, and the same is probably true of the hyena (p. 237). There may be some connection between the fundamental ideas of totemism and lycanthropy, but we cannot use the prevalence of the latter as a proof of the prior existence of the former class of beliefs. The Beni Ḫārith, we learn on p. 261, *n.* 2, might not eat or drink at the hand of a woman, but this is more readily explicable as a tabu of commensality than from any ideas connected with totemism.

Again, Robertson-Smith assumed (p. 310, *e.g.*) that the sacred animals of the mysteries and those offered piacularly bore a totemistic character. But so far as the mysteries have analogies among other races they are analogous, not to totem kins, but to secret societies, which may, indeed, be based on the same ideas as those that lie at the root of totemism, but may also spring up in a state of society far removed from totemism. So, too, with the piacular sacrifice; the only example of totem sacrifice, if such it can be called, among totem tribes, so far from being piacular is simply a magical ceremony unconnected with the idea of expulsion of evils or expiation of wrong-doing. The piacular sacrifice, where we find it among totem tribes, is, if we may take the Iroquois as an example, of comparatively late origin and in no way specially characteristic of totemism.

If the editor had chosen to accept it, the opportunity was a good one for a re-discussion of the general question of Semitic totemism. It is no doubt a useful work to republish the book before us with the author's additions and corrections, but a less limited view of the scope of an editor's duties would have been more satisfactory to those who like specialist literature to be up to date. N. W. T.

Magic. **Thompson.**

The Devils and Evil Spirits of Babylonia. Being Incantations, translated by R. Campbell Thompson, M.A. Vol. I. London: Luzac, 1903. Pp. lxv + 211. 22 × 15 cm. Price 15*s.* net. **19**

This volume is the fifteenth of Luzac's useful Semitic Text series, and with its companion volume will form an annotated edition of the sixteenth and seventeenth parts of *Cuneiform Texts*, including in all transliterations and translations of about 240 tablets and fragments. The redaction by the scribes of Aššurbanipal has not, Mr. Thompson thinks, resulted in any considerable re-writing of the spells, and he is disposed to regard them as essentially unchanged from the Sumerian archetype in use six or seven thousand years ago.

The introduction classifies the kinds of evil spirits against which protection was needed, of which the most important were the utukku and the ekimmu. Both these words were used of disembodied human souls, and it does not appear whether there was any fundamental difference between the conceptions they embodied. The utukku was used of the ghost called from the underworld by the necromancer; but it seems also to have been applied to a ghost that lay in wait in desert places or graveyards. The ekimmu was also a restless spirit, the soul of someone whose remains were unburied or

who did not receive from the living those offerings and libations which, with the dust and mud of the nether world, formed the nutriment of the departed. In the one case the ghost never reached the "House of Darkness," in the other hunger and thirst forced it to leave its abode in Ekurra and seek on earth the food and drink which its descendants should by rights have transmitted from the upper world. A second reason for its return to earth was that it was entitled to fasten on anyone who had been in some way connected with it in this life, and demand from them the rites that would give it peace. The chance sharing of food, the mere act of drinking together, was, we learn, enough to confer this right. Probably hospitality was more honoured in the breach than in the observance in Babylonia.

Another species of demon was the alû, which was supposed to hide in dark corners and, like spirits in general, to haunt deserted buildings. Another side of its activities brings it into close connection with the nightmare; it was supposed to steal sleep from tired eyes by standing at the bedside ready to pounce on the unfortunate who ventured to yield to his weariness. It was only half human, sometimes without mouth, ears, or limbs, the offspring, perhaps, of a human being and a ghoulish lilitu.

None of these spirits seem to have been able or willing to do man a serious injury. There were, however, others whose function it was, like Ura, the plague-spirit, and Ashakku, the fever-spirit, to disseminate disease. Others, again, like the ghost of a woman who died in childbirth, were probably regarded as draining men of their life-blood. The *langsuyar*, to which Mr. Thompson refers as a parallel, is certainly feared, not because she returns to fetch her child, but because of her vampyrish propensities. At the same time the idea that the child would recall the mother to earth may be the foundation of this belief. The not infrequent custom of killing nurslings after the death of the mother may well have superstitious as well as practical grounds.

As an interesting parallel to a well-known European type of spell may be noted the Sumerian practice of repeating in the magical verses long traditional stories of the doings of their gods. Perhaps, in the toothache and other spells, in which Christ and the Apostles figure largely, they have been substituted for the deposed deities of an earlier age.

N. W. T.

Folklore.

Kaufmann: Smith.

Northern Mythology. By Friedrich Kaufmann. Translated by M. Steele Smith. The Temple Primers. London: J. M. Dent, 1903. Pp. xii+106. 15 × 10 cm. Price 1*s*. **20**

This little volume fully sustains the reputation already won by the admirable series of which it forms a part. A translation of Professor Kaufmann's *Deutsche Mythologie* forms an excellent introduction to the study of Germanic mythology. For the benefit of those who may not be acquainted with the primer in its original form, a brief summary will, perhaps, not be out of place. After dealing with the decline of Paganism—a brief but extremely lucid account of the introduction of Christianity among the Pagan tribes of Northern Europe bringing out clearly the tolerance of the early missionaries, which contributed so largely to the preservation, though often in a mutilated form, of the pre-Christian mythology—and the attributes of the gods generally, the author proceeds to give a brief account of the attributes of Woden, Thor, and Tíw, summarising the chief legends in which they appear. Then follows a short account of the minor gods and the goddesses, the early northern cosmogony forming the conclusion. The work of translation has been exceedingly well done, but if we may venture on one criticism, although the translator contends quite justly that her title indicates the scope of the primer more adequately, it is, perhaps, a pity that the title of the original work has not been preserved in the translation.

E. N. F.

Printed by Eyre and Spottiswoode, His Majesty's Printers, East Harding Street, E.C.

FIG. 1.

FIG. 2.

FIG. 3.

FIG. 4.

DRAWINGS BY NATIVES OF BRITISH NEW GUINEA.

ORIGINAL ARTICLES.

New Guinea: Native Drawings. With Plate C. Haddon.

Drawings by Natives of British New Guinea. *By A. C. Haddon, Sc.D., F.R.S.* 21

As drawings by uncultured peoples possess considerable interest, some of my colleagues and myself obtained several examples from Papuans in 1898. Figs. 1-21 were obtained at Bulaa (Hula), Rigo district, British New Guinea. Mr. Ray asked one or two boys to draw a man (A), dog (B), crocodile (C), turtle (D), fish (E), house (F), and a paddle (G). These boys were about twelve years of age.

The least realistic efforts were made by a boy named Pokana (Figs. 1-7). Fig. 6 was intended for a turtle.

FIG. 1.

FIG. 2.

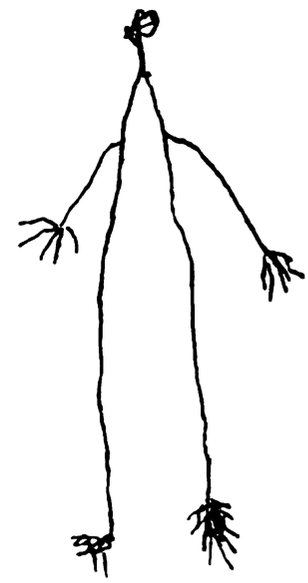


FIG. 3 (A).

Those of Igapapa (Figs. 8–11) are not much better.

Another boy was more ambitious, and put some shading into his figures (Figs. 12–13).

Kila-pai drew Figs. 14–18 and Gimaili Figs. 19–21.

All these drawings exhibit a very rudimentary power of delineation, and they correspond very closely with the drawings by members of the Bororo and of other central Brazilian tribes figured in Chapter X. of Karl von den Steinen's *Unter den Naturvölkern Zentral-Brasiliens* (1894). Indeed, they are similar to many other drawings of nature-folk, and those of our own children. If these drawings are compared with those figured in Vol. V. of the *Reports of the Cambridge Anthropological Expedition to Torres Straits* (1904), it will be seen that the Torres Straits Islanders are more skilful as a whole than the Bulaa lads. It is true that most of the former have passed through mission schools, but they were not taught drawing there, although naturally they have seen very numerous pictures of European origin. The Torres Straits Islanders, we know, were accustomed to delineate men, animals and other natural objects on drums, bamboo tobacco-pipes and pearl shells before they had come under missionary influence. They were also skilful carvers in wood, as can be seen from specimens in the British Museum and in other museums, and they showed

considerable ingenuity in the construction of masks. We found that they readily responded to a request for drawings, and they generally managed to represent the salient points of the object or scene. I have previously suggested that "it was on account of " the people being in the habit of representing their totem animals that they extended

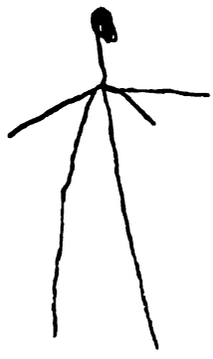


FIG. 4 (A).

FIG. 5 (A).

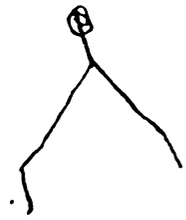


FIG. 6 (D).

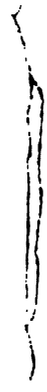


FIG. 7 (G).

" the practice to other forms which were familiar objects about them, or which attracted " their attention as being strange or remarkable." (*The Decorative Art of British New Guinea. Cunningham Memoir.* Royal Irish Academy, 1894, p. 23.)

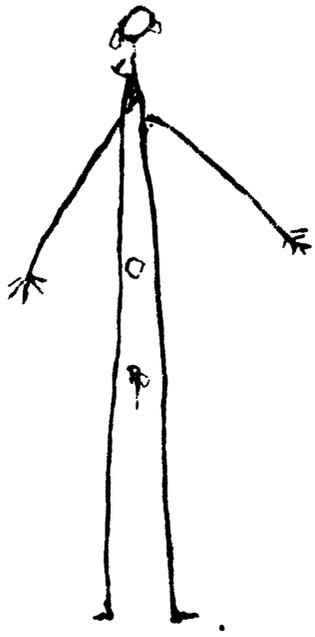


FIG. 8 (A).

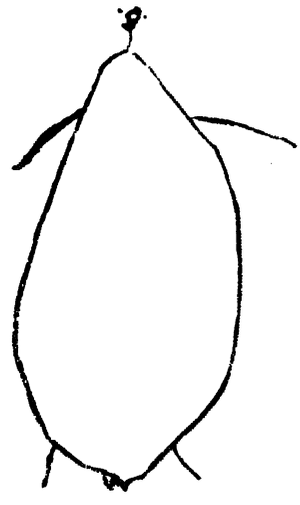


FIG. 9 (D).

FIG. 10 (E).

FIG. 11 (G).

The Bulaa are a people of the Motu stock. Mr. Ray and I have shown that this stock is Melanesian in origin (*loc. cit.* 253–269, and *Proc. Roy. Irish Acad.* (3) ii., 1893, pp. 509–17), as opposed to natives to the west, who are true Papuans. In the

memoir attention was drawn to the monotony of ideas in the decorative art of this Motu stock, and the remarkable absence of delineation of the human or of animal forms. So far as our limited knowledge extends these people are no longer totemic, and their religious ideas seem to be of the most rudimentary character. The explanation of this barrenness appears to be that neither totemism on the one hand nor religion on the other has had that energising influence upon the decorative and pictorial art of the people that is manifested in most other places.

It must not be supposed that these people are incapable of making more accurate and artistic drawings. It is probable that they could easily be educated up to a higher

FIG. 12 (A).

FIG. 13 (E).

FIG. 14 (C).

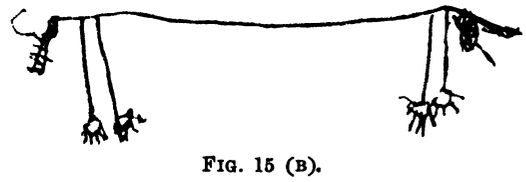


FIG. 15 (B).

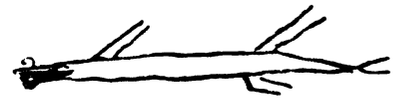


FIG. 16 (E).

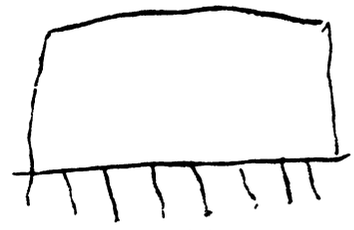


FIG. 17 (F).

FIG. 18 (G).

FIG. 19 (B).

FIG. 20 (C).

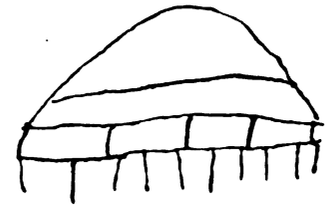


FIG. 21 (F).

standard of excellence. At all events the drawings of Aluia, a young man, twenty-three years of age, who had been educated in the mission school at Port Moresby, show a great advance in skill, which probably is not entirely due to greater age. It is true he was a member of the Koita (Koitapu) tribe, which is of a "Papuan" and not of a "Melanesian" stock, but the general culture of the Koita and Motu is practically the same. In his drawing of one of the pile-dwellings, characteristic of the district (Plate C., Fig. 1), he has shown the two ends as well as the side of the house, and the front platform is shown partly in elevation and partly in plan. The warriors (Plate C., Figs. 2, 3) carry very inadequate shields (*kesi*), and one in each drawing holds in his mouth the war-charm (*musikaka*); in Figs. 2, 3 some men wear feather ornaments in their hair, and two men in Fig. 2 carry stone-headed clubs. The lagoon (Plate C., Fig. 4) is near Port Moresby, and parties of white men are occasionally made up to visit it for the purpose of shooting wild-fowl. Aluia has depicted such a scene. The

hills round the lagoon are drawn from the point of view of a person in the centre of the lagoon, who is looking around, and is, in fact, an annular panorama; the rushing of the ducks through the water is cleverly drawn. The effect of the original drawing is considerably lost in the reproduction, as is also the case for the drawings of the warriors.

In a dozen drawings of steamers and ships by Misi, a native of Port Moresby, the sea is not once indicated, although the whole hull is visible (Fig. 22). He also drew

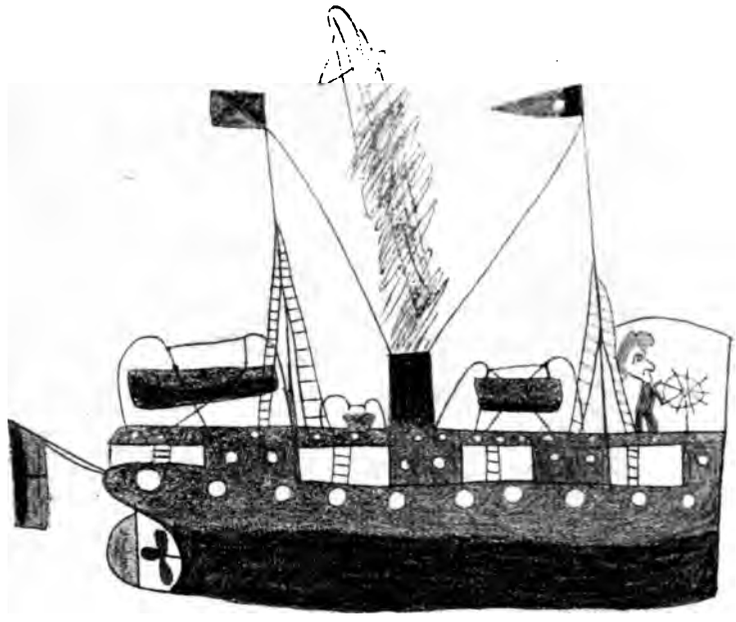


FIG. 22.

FIG. 23.

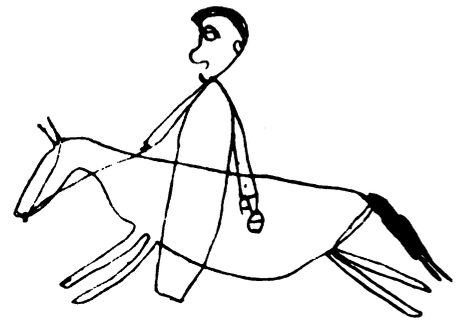


FIG. 24.

a side view of the kind of house in which Europeans reside in New Guinea, without however, showing the gable ends.

A European is fairly well drawn by Misi in Fig. 23, but the man on horseback (Fig. 24) is decidedly poor.

Figs. 1–21 are of the same size as the originals, Fig. 23 is reduced by one third, and Figs. 22 and 24 are reduced by one half. In Plate C., Figs. 1 and 4 are reduced by one-half, and Figs. 2 and 3 by one-third. A. C. HADDON.

France: Painted Pebbles. Lang.

The Problem of the Painted Pebbles of Mas d'Azil.

By Andrew Lang. 22

In *L'Anthropologie* for November there appears an interesting article by Mr. Arthur Bernard Cook on the painted pebbles of Mas d'Azil. As is well known, these relics of early neolithic or mesolithic culture are painted, some with dots, varying in number; some with transverse strokes; some with very conventionalised designs (perhaps) of trees, serpents, or plants; and some with about fourteen arbitrary characters resembling letters, or the signs of the prehistoric Mediterranean Signary, familiar from the recent discoveries of Mr. Arthur Evans and Mr. Flinders Petrie. M. Piette, the discoverer of the pebbles, argues that some of them with dots were used in calculations, and that even if they were markers in a game they still imply calculation, scoring in each case so many points. In the same number of *L'Anthropologie* he reinforces this theory, and, as is well known, he regards the pebbles with alphabetiform marks as in some way connected with the very early Cretan, Ægean, and other Mediterranean characters on ancient seals, pots, and other objects.

Mr. Cook replies that "we cannot compare two sets of simple combinations of lines "without observing many cases of purely accidental coincidence," and alphabets *are* simple combinations of lines. It seems to me that many marks in Mr. Petrie's "Mediterranean Signary" may be found almost anywhere in the pictographs and petroglyphs inscribed by savage or barbaric races. For example, in the *Report of the Bureau of Ethnology* for 1888–89 is Colonel Mallery's valuable work on such inscriptions. Whoever looks at the plates illustrating the petroglyphs in Owen's Valley, California (pages 56–61), will see much to remind him of Mr. Petrie's signs on Egyptian pottery of *circa* 5000 B.C. onwards, in Volume I. of *Royal Tombs*. Mingled with obvious conventionalisings of animal and human figures, in the American rock *graffiti*, are signs, apparently arbitrary, which have their representatives in archaic Greek, Iberian, Phœnician, and Runic alphabets, and also among the painted pebbles of Mas d'Azil. Anyone who knows the archaic alphabets and the Signary can pick out at least thirteen signs common to these and to the Californian petroglyphs. The signs in these Californian cases cannot, as a rule, be certainly recognised as conventional debase ments of representations of objects, but they are isolated in each case, and do not, as in Crete, Egypt, and elsewhere, recur in fixed combinations. They are, therefore, not early letters or elements in an early syllabary, though, to judge from the case of the inscriptions of Oakley Wells (*Report*, page 329), they may be totem marks inscribed by Indians. These marks at Oakley Wells occasionally represent merely a part of, or the track of, the totem animals, and are in three or four cases at Oakley Wells accidentally alphabetic in form. In other cases also where the form is alphabetic the origin *may* be totemistic, though the meaning cannot be interpreted, as it was at Oakley Wells, by an Oraibe chief, the last of the Raincloud totems. It is not inconceivable that some signs in the Mediterranean Signary may once have been totem marks; the three-pronged ψ may have represented the track of a bird (as in American and Australian rock paintings or petroglyphs); but all this is mere conjecture in the case of the Mediterranean signs, which clearly had some meaning as characters, perhaps syllabic.

Mr. Cook's suggestion is that the painted pebbles of Mas d'Azil may have corresponded to the painted or incised stones of the Arunta, called Churinga, or "sacred things," and interpreted in accordance with the peculiar totemistic and animistic ideas of the Central Australians. He shows that there is an example of a French palæolithic *pendeloque* in bone or ivory, which in shape, serrated edges, and decoration (concentric circles) is exactly akin to some Australian bullroarers.

Another, from a Moravian site, is figured in Hœrnes's *Der Diluviale Mensch*, p. 138 (1903). Dr. Hœrnes does not remark on the thoroughly Australian appearance of

this object. It may be inferred from these examples and from others in amber from the Baltic coasts, published by Klebs, that palæolithic and neolithic men had bullroarers, and probably had such religious ideas as among savages are attached to bullroarers, as uttering the Voice (or "Word") of some supernormal being.

But when Mr. Cook argues that the site of Mas d'Azil may have been a kind of storehouse of "sacred things" (*Churinga*) like the *Ertnatulunga* of the Arunta, it seems to me that difficulties arise.

To take but a small objection, perhaps, three of the brochs on Sir J. Barry's estate, in Sutherland, yielded a store of painted pebbles curiously analogous to those of Mas d'Azil. A description, with photographs, is in Dr. Joseph Anderson's article on Brochs (*Proceedings of the Society of Scottish Antiquaries*, 1900–1901). It can hardly be denied, I think, that, taken as a whole, the broch-painted pebbles are much more akin to those of Mas d'Azil than are the Arunta churinga as far as we know them at present. Yet the brochs—ingenious, concentric towers built of stone without mortar—represent a stage of culture infinitely above that of Mas d'Azil, which again is far above that of the Arunta. Religious or quasi-religious ideas and customs may survive indefinitely, but it is not very probable that the broch folk of 200 A.D. at earliest kept sacred storehouses of *churinga*. To all appearance the brochs may have been built first in the third or fourth centuries of our era, in a late chalkosideric age. Yet they show Asylian painted pebbles, whereas Arunta churinga seem, as a rule, to be fashioned stones with incised—not painted—decorations, and the pebbles of Mas d'Azil are all painted, as are those of the brochs. The patterns on the broch pebbles are usually dots of colour, though lineal designs do occur. The inference, roughly speaking, appears to be that as painted pebbles occur in three very different stages of culture—Arunta, Mas d'Azil, and early Scotch (or Pictish)—they may in each case have had three very different purposes, and it would be indiscreet to argue from the Arunta purpose, which is known, to the unknown purposes of Mas d'Azil and Caithness.

It is next to be observed that neither the site of Mas d'Azil nor the brochs of Caithness, which yield painted pebbles, answers to the Ertnatulunga, or sacred storehouses of the Australians. In these Ertnatulunga they keep their sacred things, which sometimes (apparently but seldom) are small painted stones, of which only one figured by Messrs. Spencer and Gillen resembles the pebble of Mas d'Azil. It is a churinga of the Hakea tree totem of the Arunta (Spencer and Gillen, Figure 21, page 5). The resemblance in this case is very close, but the Australian painted stone is of a kind apparently rare among churinga. Most churinga bear concentric circles and half circles, horseshoes, and interconnecting lines incised on stone or wood. The sacred storehouse in Australia is "a small cave or crevice;" the entrance is "carefully blocked up with stones;" the surrounding region is holy, and a sanctuary for wild animals. On the other hand, the shelter of Mas d'Azil was a place of human habitation, as is proved by the remains of food, bones, plumstones, and other objects, while the brochs which yield painted pebbles were mere normal dwelling-places. It seems to follow that Mas d'Azil was no sacred storehouse of mesolithic churinga any more than the brochs were, and when this is recognised we seem to see little reason for supposing that the painted pebbles of Mas d'Azil were religious objects. In Australia a few painted stones and many incised fashioned stones are sacred things, or churinga, and are kept in bundles in sacred caves and crevices. It obviously does not follow that the painted stones so numerous and so variously marked in a mesolithic or early neolithic place of habitation were sacred things or totemistic things. As good a guess as any is that some, at least, of the Mas d'Azil pebbles, and perhaps of the broch pebbles, were used, like the coloured stones in the Mexican game of *patolli*, "to decide the values in a game by the several "designs, and by the pebbles falling on the coloured or unmarked side" (*Report, ut supra*, page 550). Pebbles with stripes or spots might be, like cards or dice, of various

values ; pebbles with other designs might answer to "court cards." Savages are no less addicted to gambling than to superstition. But the cards with spots may also have been used in calculations ; the "court cards" may have represented conventionalised totemistic designs or other designs. In fact, all is matter of conjecture, and though it would be most interesting to find churinga of the Arunta sort at Mas d'Azil, as it is interesting to find palæolithic pendeloques of the bullroarer pattern, the evidence rather makes against the sacred and in favour of the sportive character of the Mas d'Azil painted pebbles.

ANDREW LANG.

England : Archæology. Lewis.

The Coldrum Monument. *By A. L. Lewis, F.C.A.* (cf. MAN, 1904. 12). 23

From a letter which appeared in the *Building News* about thirty years ago it would seem that this monument was first discovered by the Rev. Mark Noble about eighty years ago, and re-discovered by the Rev. L. B. Larking, Vicar of Ryarsh, and that the first printed notice of it was by Mr. Douglas Allport in a little book called *Round About Kit's Coty House*. Mr. Clinch (MAN, 1904. 12) mentions three other printed notices. I myself published a description of it in *Anthropologia* in 1874, with a two-page plan on a scale of 15 feet to 1 inch. In that plan I endeavoured to show that the stones to the west of the chamber might have formed a separate circle, but I willingly admit that, when looking at a plan, it seems more probable that there was an oblong enclosure round the chamber. On the ground itself, however, the great difference of level seems to place some difficulty in the way, but there may have been more interference with the natural surface than I had allowed for. I must further admit that, like the other writers Mr. Clinch mentions, I did not discover any unusual regularity in the form of the stones or any resemblances to Stonehenge, nor do I perceive them even now that Mr. Clinch has pointed them out. When I first visited Coldrum in 1869 I was told that a skull had been dug up in or near the chamber, and that the collective wisdom of the locality had decided that it was that of a gipsy, but I could not find out what had become of it.

Kit's Coty House, as it now is, could hardly have been a sepulchral chamber, but it has been suggested that the stones now remaining are only the end of a large chamber, which most likely had a gallery leading to it and a tumulus covering both. There is, however, no evidence that anything of the kind ever existed ; the monument has an appearance of completeness about it, and was most likely a "cove," or shrine, like those at Avebury, Arborlow, and Stanton Drew, but with the addition of a covering stone. Similar open-sided megalithic shrines are found in use in India, where, I think, they are always covered at the top.

A. L. LEWIS.

REVIEWS.

Prehistoric Swords. Naue.

Die Vorrömischen Schwerter aus Kupfer, Bronze und Eisen. Von Dr. Julius Naue. With album of 45 plates. Munich : Piloty and Loehle, 1903. 24

Twenty years have passed since Dr. Naue published his preliminary work on prehistoric swords of which the present volume represents something more than an amplification. The work is of that thorough-going and careful kind that we are accustomed to from Dr. Naue, and is most fully illustrated by an album of 45 plates containing reproductions of drawings from the author's hand. The comparative material embraces the whole European and East Mediterranean area and is the fruit of most comprehensive studies.

It would be impossible without an abundance of illustrations to do justice to a work of this kind. It must be sufficient on this occasion to refer very briefly to Dr. Naue's views regarding the original sources of the earliest European sword types.

These are represented according to the author's classification by two principal types—I. and II. The antecedent form of Type I. is here found in the copper daggers of Cyprus with their hooked tang, the blades of which, with their lozenge-shaped section, suggest comparisons with the very early Egyptian dagger from Naqada. This type of dagger in Cyprus itself was gradually elongated into a sword of the same form. Dr. Naue describes a fine specimen of such a sword found in a grave of the early cemetery of Psemmatismeno, accompanied by a copper chisel and the usual red-faced pottery with rude reliefs of animals. These associations sufficiently attest its early date, but it is necessary to observe that the "Babylonian" cone-seal of agate figured with the other objects in Plate II. of the album, and said to have been found with them, belongs to a later historic stratum. It is, in fact, an Assyrian cone of an usual type exhibiting a crescent-topped pillar above an altar, and cannot be earlier than the eighth century B.C.

In the early Cypriote daggers, with their hooked tangs, Dr. Naue finds the prototype of the magnificent bronze swords found in the shaft-graves of Mycenæ, Types I. *b* and *c*, according to this classification. But this comparison, which at best must be considered remote, suggests great difficulties. The culture first revealed by the shaft-graves at Mycenæ is, as we now know, more or less exotic in mainland Greece, and its finest products must be probably regarded as importations from Minôan Crete. Several recent finds in the nekropolis of Phæstos, in a tomb at Knossos, and again more recently in a beehive tomb at Muliana in East Crete, show that these so-called "Mycenæan" sword types are at home in Crete, and are in reality "Minôan." The Cretan finds referred to, and which help to date the shaft-graves at Mycenæ, are contemporary with the second period of the later Palace at Knossos, and according to the newest data may now be approximately dated between 1800 and 1500 B.C.

But the culture displayed by this latest Palace period at Knossos is itself the direct outgrowth of a still earlier Minôan civilisation, reaching back stage by stage with successive evidences of contact with Egypt under the XVth, XIIIth, XIIth, VIIth, VIth, and even the IVth Dynasties. There is no evidence of any real break in the continuous evolution of this great Minôan civilisation, and though, owing to the scarcity of metal objects as yet found belonging to its earlier periods, the evidence is as yet incomplete, every presumption is in favour of the view that the "Late Minôan" sword type was the direct descendant of "Early Minôan" daggers. Of "Early Minôan" relations with Cyprus we have as yet no indication. With Egypt, on the other hand, the connection was already intimate by the middle of the Fourth Millennium before our era.

A supplementary note to Dr. Naue's work (pp. 92, 93) contains a curious piece of evidence, with which I was able to supply him, regarding the sword types in vogue during the latest Palace period in Knossos, which it is now clear cannot be safely brought down below the close of the sixteenth century B.C. This evidence is supplied by the discovery of a certain number of clay inventories referring to swords. On these tablets, besides the inscriptions and the numbers, actual pictures of swords are given, belonging to two types—one with elongated triangular blades answering to those of the shaft-graves of Mycenæ, the other with blades with more parallel edges, and in some cases suggestive of the leaf-shaped North and West European types. Allowing for the simplification of outline natural to such conventional pictography, it certainly looks as if in the case of this latter type we had to do with swords analogous to the more exotic form found at Mycenæ in the Cyclopean House, and included by Dr. Naue under his Type II. In the early representatives of this class the blade, though otherwise straight, curves slightly in immediately below the handle, and this feature is clearly reproduced by the Knossian scribe, though he has given the whole a more leaf-shaped outline than was perhaps warranted.

If this view is right, we have here the evidence of the introduction of what certainly does seem to be a non-Ægean form as early as the sixteenth century B.C.

The swords of Type II., illustrated in Greece by the example from the Cyclopean House at Mycenæ, must in Dr. Naue's mature opinion be regarded as of Italian origin. It is certain that they are most abundantly illustrated by a fine series of examples from Sulmona, Lake Trasimene, and other sites in Central and Lower Italy, extending from Etruria to Apulia. From Italy it seems to have spread to various parts of the Balkan Peninsula, to Hungary, Austria, North and South Germany, and thence to Scandinavia. The leaf-shaped form is its natural outgrowth, and its off-shoots extend to the British Isles. As I pointed out in the *Journ. Anthr. Inst.*, XXX., pp. 218, 219, this western and northern type of bronze sword really supplies the prototype of the early iron swords found at Curium and Marion in Cyprus. It is gratifying to find that Dr. Naue now rejects the view originally accepted by him that these Cypriote iron swords were of Phœnician origin, and that he recognises their affiliation to the great western and northern family.

ARTHUR J. EVANS.

Moravia: Archæology. **Kříž.**

Beiträge zür Kenntnis der Quartärzeit in Mähren. Von Dr. Martin Kříž. Mit 180 Illustrationen. Steinitz: 1903. 23 × 16 cm. **25**

Dr. Križ's investigations, continued for many years, have been conducted with the minutest care and patience, and rewarded with remarkable discoveries. Broadly speaking, they fall into two classes; some researches have been conducted in open sections, others in caverns in the Devonian Limestones. In each case the result has been similar in general conclusions, such as are touched on in this article. The first series described—nearly half of the book—comes from a section of great interest. In our own country we have of late years become familiar with implement-bearing sections, which lie on water-partings, and not within the basins of existing rivers, such as the sections at Savernake, between the sources of the Salisbury Avon and the Kennet. Dr. Križ has found a section of this character at Predmost in Moravia, on a portion of the central water parting of Europe, where the Bečwa flows southwards to join the march to the Danube, and the Oder northwards to the Baltic Sea. The soil of the position is formed by a deep bed of loess, a kind of loam which partly owes its origin to rain-wash and river-floods, but is in largest measure deposited by the wind. In this bed Dr. Kříž dug fifty-five pits, carefully marking the contents of each. The general section has four divisions; the lowest is pre-glacial, which is decided by animal remains; there are no relics or tools of man; the second is glacial, and is crowded with glacial animals and with relics and tools of man; the third is post-glacial, and contains human relics; then there is a persistent interval, usually a metre of loess, above which lie neolithic tools, sepultures, and remains of domestic animals. Southward in the Alps, northwards in Germany and Britain, inter-glacial divisions of the Diluvium play an important part. In Moravia certain strips of vegetable remains leave faint traces of a possible interglacial period, but are believed by Dr. Kříž to be local rather than general phenomena. He believes that for Moravia there are no more than three divisions of the quaternary deposits—pre-glacial without man; glacial with man; post-glacial with man and animals of the steppes.

His theory is that man entered from the north. In the circumpolar regions his faculties had been brought forth, and he was far removed from the fruit-eating semi-arboreal man who may have flourished in more genial climates. The cold had taught him to procure fire, and to find defence in clothes. To gain fur and food he had learned to hunt, which called forth his courage, his observation, his cunning, and inventions. He was armed with the lance and bow, as well as with the knife and axe. Clothing had led to the invention of the needle, and the thread of thong or gut, and leather was tanned and polished with flattened bone; the beginnings, the author thinks, of the distinction of women and of the life of the home.

The implements and works of art found in this situation are peculiar. The character of stone implements found does not seem to be that with which we are familiar in English quaternary deposits. They are divided by the author into knives or flakes; scrapers (Schaber), defined as "flat pieces with a sharp edge"; axes defined as "similar to the *Schaber*, with stronger and more massive back, capable of being fastened in wood"; lance points, arrow points, nuclei, and splinters or spalls. Among the many illustrations given there is nothing that resembles the pointed or oval instrument so common in England, or, indeed, any of the type-implements of Sir John Evans. A hasty judgment would infer that the tools would not date from what we call Palæolithic time. In view of the animals, mammoth, cave-bear, cave-lion, and others with which the relics are found, such a conclusion is absolutely untenable.

We have said that Dr. Kříž's finds are of two classes. The second class comes from caverns, of which he has explored many with the systematic care which characterises all his work. He describes the stone-implements there found (p. 431) as the "ordinary, familiar, flaked (zagehauen) implements of flint, hornstone, chalcedony, and quartz." The quartz axe, however, given as an illustration, is not flaked on both sides, but is rather what we should call a trimmed flake, and far from any type-implement of quaternary time known to us. Again, apparently in describing the finds both from open sections and from caverns as a whole, the writer says:—"The various forms of flint-tools, "Chelléen, Acheuléen, Solutréen, Magdalénien, are found throughout, so that the "particular forms cannot be united with any single horizon (p. 534)." We are not ourselves satisfied that the usual forms do appear. The prevalence of shapely flakes, large and small, and of small nuclei, is not to our knowledge paralleled from English quaternary deposits. It is unsafe to hazard conjectures without having seen the actual objects on which conclusions must be based, but the impression left on our mind is that Chelléen and Acheuléen men were absent from Moravia.

Perhaps the most remarkable of Dr. Kříž's finds are various carved objects. Among them is a mammoth rib decorated with about forty indented lines in a herring-bone pattern. On a portion of one side the pattern is altered by making one set of lines at right angles to another, and in one set the lines are chiefly parallel to each other. More remarkable is an ivory amulet (Anhängsel), if such it was, four inches in length, covered partly with parallel lines and partly with three sets of concentric ovals. The ornamentation is only on one side. Similar concentric ovals occur in another very peculiar carving, worked on a fragment of mammoth tusk, which we do not pretend to decipher, but agree with the author in thinking that part of it represents the pattern of a portion of a woman's dress. With these should be named a fragment of bone from the Kulna cavern marked with thirty-nine parallel scratches nearly at right angles to the edges. It bears an extraordinary resemblance to a message stick of the Australian aborigines. The interest of these carvings to our mind overshadows that of other engraved work found in the caverns. As a whole the designs are decorative rather than imitative, which in itself places them on a level of their own, when compared with the carvings of Southern France.

In the open section at Predmost Dr. Kříž was fortunate enough to find a human skull in good preservation, but without the lower jaw. It belonged to a young man. In this, as in so many other of its revelations, the quaternary of Moravia has an independent position. The skull is very far removed from the Neanderthal or Spy type; the superciliary ridge is not developed, and the frontal bone is but slightly depressed; in most of its measurements it corresponds to a modern skull.

We have touched but slightly on some of the chief results of numerous and thorough investigations. To treat of the various animals of which Dr. Kříž has collected the bones, and of the life-labour which he has given to be able to collate them accurately with the skeletons of their existing representatives, a further article would be required.

We have said enough to show that primeval man in Moravia arises under some peculiar circumstances and possesses some peculiar attributes. The interglacial divisions of southern and northern Germany cannot be distinguished, nor yet the divisions of Southern France; the implements alike of stone and of bone have some peculiar forms, but the great facts are prominent. First there is a time when the Mammoth was present, but not Man; then Man appears, and like Pallas, in full armour. He has skilfully made weapons of bone and stone for the chase; his home is warmed by the fire on his hearth; his dress is of skins, carefully prepared and sewn together. He is painted, either to attain an ideal of beauty or to strike terror in enemies; his body is adorned with carved fragments of ivory, and his artistic taste finds impressions in grotesque imitations of the human form, and the patterns of its clothing. Then there is a break in the series, and Primeval Man has disappeared. With much that surprises us from its dissimilarity to our own records, perhaps the similarity in the break between Palæolithic and Neolithic is more surprising still. In the low watershed of Europe, hardly touched by the greatest expansion of northern ice, a continuity between the old and the new might have been expected, but is not found. Dr. Kříž's pages add an integral portion to our knowledge of the history of early man in Europe; many of his facts are for the first time brought to light; his conclusions are striking, and always deserving of consideration; and his works will, we believe, find a place on the shelves of all students of the early history of mankind.

A. M. BELL.

Scotland: Place-Names. **Johnston.**

Place-Names of Scotland. By James B. Johnston, B.D. 2nd ed. Edinburgh: David Douglas, 1903. Pp. cxi + 308. 18 × 12 cm. Price 6*s*. **26**

This volume is the second edition of a work that appeared in 1892, and is now enlarged by about fifty pages. The introduction is pretentious. The author speaks disdainfully of his predecessors in the same field, and assures the reader that "this "study will be no *dilettante* trifling." Yet the whole style and tone of the introduction, its asides, its appeals to the gallery, and the *jejeune*, partly inaccurate introduction to the study of Gaelic, betray the hand of the amateur. What is known to Irish grammarians as "aspiration" is treated in a single loosely-worded sentence which might give rise to an erroneous view of its nature and cause. Further on we are told more than once that the Gael "almost always" aspirates his *s*. Here the term "aspirate" is used in a new and erroneous sense, for on these occasions the author means that the Gaelic spirant *s* is pronounced "almost always" like an English *sh*. This loose terminology is due to the accident that a Gaelic *s* when aspirated is now written *sh* (though with the sound of *h*), and has therefore the same form as the English spirant *sh*. At page xliv the reader is led to believe that the genitive of the definite article is represented by the feminine *na*, no notice being taken of the masculine. After stating that "with masculine nouns beginning with a vowel the article is *an t'* or *t'*," he goes on to say in a fresh sentence, "The same is true of feminine nouns beginning with *s*; here the *t* eclipses the *s*, as in . . . . *caol an t' snaimh* and *cinn t'saile*." The reader will naturally infer that *snaimh* and *saile* are nominatives feminine; in reality they are genitives masculine. The same carelessness is observable through the whole volume. The author seems never to correct his proofs. In the alphabetical list of place-names forming the bulk of the volume he gives what he conceives to be the Gaelic form of the name if it is of Gaelic origin. The list contains many uncorrected mistakes, such as wrong genders, aspirating nouns in the genitive after *na*, omitting to aspirate the genitive of masculine nouns after *an*, *a*, when this ought to be done. For instance, *Aber a choille* for *na coille*; *Barr na choille* for *na coille*; *Allt na bhealaich* for *a bhealaich*; *Ath n'innis* for *na h-innse*; *Ath na fheidh* for *an fheidh*; *Achadh na cairn* for *a chairn*;

Bail na chath for *a chatha*; *Beinn na buird* for *a bhuird*; *Both ceannair* for *ceannaire*; *Cul a chudainn* for *na cudainne*, &c. &c.

Another form of carelessness is taking a name in the genitive from some old document and allowing the reader to suppose it is a nominative. For instance, Ego, pette, Doiradeilinn, Ruim, Glut vein, are all in the genitive. When citing a name taken from a chronicle, it is uncritical and misleading to date the form of the name by the year under which the name is found instead of by the date of the manuscript. Yet this is the invariable practice of the author. At every page explanations of old place-names are proposed, which show that in Celtic philology he stands on the same stage as the predecessors he affects to despise. Where he hits the mark it is because it would be impossible to avoid it, or because he has been aided by others; left to himself his guesses are most unfortunate. The simplest explanations often escape him. Menstrie is no doubt contracted from *mainistrech*, "belonging to a monastery," but the author suggests a highly improbable *meith* or *meinach sratha*, "rich, sappy, fertile, strath." Ardnamurchan is explained by *aird na mor chinn*, "height over the great headland." The gender of the article is wrong, and the simpler explanation is *ard na murdhuchan*, "height of the mermaid."

The best parts of the book are where the older forms of the place-names are given. And the author might still do good work by publishing all place-names that appear in old documents as completely as possible with the dates adjusted to the date of the document. But he ought to eschew attempting to explain them, for the present volume shows that that would be raising a ricketty structure on a foundation of sand. J. A.

Italy. **Pigorini.**

Le più antiche civiltà dell' Italia. By Luigi Pigorini, being a lecture delivered before the King and Queen of Italy and the Royal Academy of the Lincei, June 7, 1903. Reprinted in the *Bullettino di paletnologia italiana*, Anno XXIX. Nos. 10–12. Rome, 1903. 29 × 21 cm. **27**

In this lecture the doyen of Italian archæologists describes the unwritten history of his country as revealed by the excavations of the last forty years. Much that is contained in it will not be new to readers of the *Bullettino di paletnologia italiana* whom Signor Pigorini has already familiarised with his general views, especially in regard to the *terremare*, of which he and Strobel were the first discoverers. The clear and succinct review of the whole subject, however, as it is here presented by the distinguished director of the Prehistoric Museum of Rome, will be of the greatest value in enabling students to obtain a connected idea of the early history and relations of Italy. A brief epitome of the lecture may be given in these pages.

The first traces of man in the peninsula date from the quaternary period. The islands and the western slopes of the Apennines were still untrodden, but in Umbria and Basilicata nomads armed with palæolithic weapons of "Chellean" type hunted the elephant and the hippopotamus. Before the elephant had become extinct a second group of families had appeared using a different type of stone implement ("the Mousterian") and living in caves—unlike their predecessors, who had no shelter from the sky. Their arrival coincides with the earliest settlement of western Italy and of Sicily. With such savages, whose level of culture may be aptly compared to that of the recently extinct Tasmanians, begins the history of Italy, and it is curious to note that down to the last days of the Roman republic palæolithic man maintained his ancient habits of life in the remote Veronese mountains. To immigration is ascribed the first great change implied in the sudden appearance of a neolithic civilisation vastly superior to anything earlier. The new epoch is revealed by those remains of villages of circular huts which dot the plains of Lombardy: the dwellings of a pastoral people, who also established themselves in the hills, where they lived in caves that sometimes served also for the burial of their

dead. Whenever it was possible, however, the people of the neolithic period, rather than content themselves, as they were sometimes obliged, with surface graves in the plain or cave-burial in the mountains, hewed elaborate tombs out of the solid rock. In form these, which are the earliest sepulchres of Italy, resemble a narrow oven (*i.e.*, their ground plan is identical with that of the contemporary house), and the entrance is furnished either by a sloping passage or by a round pit. The invariable rite is inhumation, the dead being laid in the "contracted" or "embryonic" posture. The construction of such graves shows how much can be achieved with quite primitive implements, for metal-working was still unknown, though tools and weapons were skilfully fashioned from stones which seem in some cases to be foreign to the country. The superiority of the newcomers to the aboriginal inhabitants is shown, not only by their dexterous manufacture of polished stone implements, but also by their skill in pottery making. They did not, however, extirpate or entirely absorb their ruder neighbours, who continued here and there to maintain an independent life.

The third stage in the cultural evolution of Italy is signalised by the introduction of metal-working. This, like the last great change, must be attributed to an unchronicled immigration, which no doubt came from the East, and perhaps reached Italy across the sea. The introduction of the use of copper marks the close of the Neolithic Age, but the employment of stone implements does not cease abruptly; it is an *eneolithic* period which begins. The habits and customs of the preceding time were not immediately revolutionised, but a great impetus was given to the arts and industries, in particular to the manufacture of pottery and of weapons. At the same time commercial relations were opened with the other Mediterranean countries, and foreign imports increased the luxury of life. A most important characteristic of the period is the development of funerary grottoes hewn out of the rock, and the construction (confined, however, to the Terra d'Otranto and to Corsica) of megalithic monuments similar to those which are found all over western Europe. The significance of this development will be variously estimated according as the archæologist accepts or does not accept unreservedly the author's opinion that "an artificial eneolithic grotto in Italy speaks the same language "as a dolmen in Andalusia, Great Britain, or Drenthe." (For the arguments in support of this view see *Bullettino di paletnologia italiana*, anno VIII., p. 21.) If megalithic monuments and artificial grottoes are to be regarded as constituting a single species, the remainder of the theory follows quite logically. For such constructions are entirely absent from central Europe, while it is precisely in that part of the continent, viz., from Wurtemberg and Savoy to Bavaria and Austria, that lake-dwellings occur. The two phenomena then would be mutually exclusive, one civilisation being characterised by the presence of megalithic monuments, and another of quite different origin by that of lake-dwellings. The latter would be the work of a fresh race which came along the valley of the Danube tempted by the chain of lakes. They pushed like a wedge into the heart of Europe, but all round them their predecessors remained undisturbed, so that at the present day we may observe how the megalithic monuments encircle the settlements of the invaders with a ring which winds from the Caucasus to the Atlantic. The Alps were no barrier to the lake-dwellers, who crossed into Lombardy and freely planted their cities there, especially about the Lake of Varese. Like the people amongst whom they settled their culture was *eneolithic*, but they showed themselves superior in all arts and industries with the exception of pottery making. Living in communities of a considerable size they kept large herds of cattle and cultivated flax and corn on an extensive scale.

The earliest lake-dwellers did not penetrate as far south as the valley of the Po, and their progress eastwards was abruptly checked by the arrival of a race which was to fashion the future destinies of Italy, the ancestors, in short, of the Romans. Ethnically these fresh invaders were of the same stock as the other lake-dwellers, for their habits of life and their industries were substantially the same. Like them they lived in pile

dwellings, but these they constructed not only in the lakes but also on dry land, a circumstance to which we owe the preservation of their tombs, which reveal a new burial rite—namely, that of cremation. Their remains can be traced to the valley of the Danube; they imported the amber of the Baltic, and brought with them the secret of bronze working, though they had not wholly abandoned the use of stone implements. Though their emigration took place at the moment when the civilisation of the East was at its zenith, it is not clear as yet whether they had any sort of relations with it; and not only is there no trace of any intercourse with further Asia, but there is little satisfactory evidence of connections with Asia Minor or the Ægean. Arriving in Croatia, Moravia, and Lower Austria, their hordes spread out like a fan, one branch passing down to Bosnia, and another into Venetia, whence it spread into the territory of Mantua, Brescia, and Cremona. They next crossed the Po, invaded Emilia, and penetrated to the hills of Porretta.

It was towards the close of the second millenium B.C. that they left the valley of the Po, and, following the eastern slope of the Apennines, made their way through the Marches and the Abruzzi as far south as Tarentum. This brought them into peaceful contact with the flourishing communities of Sicily, which they made no effort to conquer; and admitted them to participation in the benefits of trade with the Ægean. But space forbids a detailed account of the development of this splendid Bronze Age civilisation on which the greatness of Italy was reared. The student must turn to Signor Pigorini's pages to read how the civilisation of the *terremare* became the parent of mighty Rome, and how the construction of the pile dwellings determined the very walls and streets of the Eternal City. D. RANDALL-MACIVER.

Method. **Bury.**

An Inaugural Lecture delivered in the Divinity School, Cambridge, January 26, 1903. By J. B. Bury. Cambridge: University Press, 1903. 42 pp. 20 × 13 cm. Price 1*s.* 6*d.* net. **28**

This inaugural address of Lord Acton's distinguished successor in the chair of modern history at Cambridge may be read with profit by students of primitive culture. It contains a plea for the establishment of historical science upon the broadest and most comprehensive basis, and a protest against its treatment either as a branch of literature or a mere register of political events. Far from confining itself within such narrow limits science must avail itself of all possible sources of information bearing upon the material and spiritual activities of mankind from the dawn of the stone age down to the present day; and though it need not be indifferent to the advantages of literary style, it must never forget that scientific accuracy is the aim and justification of its existence. The change introduced by the idea of development into modern thought has indeed transformed the old historical ideals, bringing within the scope of the historian all records, unwritten as well as written, of the culture and works of man in society, so that religion and philosophy, literature and the fine arts, archæology, folklore, and ethnology are all associated in one comprehensive scheme of knowledge. This interconnection of the histories of various parts of civilisation must be accepted by the historian as an ideal, even though its complete realisation may at present appear quite impracticable, and even though it is no longer possible for any single man to cover more than a small part of so vast a field. The modern conception of history demands the sacrifice of individual ambition; it involves much tedious spade work which will bring little recompense in the form of wealth or recognition; but it is only on the foundation laid by such unassuming labour that the great structures of the future can be erected. This is not to say that the specialist need never lift his eyes from the trench in which he digs, for even the narrowest work will be the better performed for a general training in history and a grasp, however slight, of historical perspective. As an instance of a

special subject which still needs patient investigators, Professor Bury cites the problem of Celtic civilisation in western Europe, the obscurities of which are so perplexing to those who would trace the course of Western history during the Middle Ages.

This little book may be heartily recommended to anthropologists both for its singular breadth of view and for its recognition that the obscure unwritten records of primitive peoples are no less legitimately a subject of historical research than those archives of civilised nations to which the attention of historians has been so exclusively confined. O. M. D.

Melanesia. **Audrey.**

In the Isles of the Sea: the Story of Fifty Years in Melanesia. By Frances Audrey. London: Bemrose and Sons, 1902. 25 × 20. Pp. xiv + 148, with appendices and map; illustrated. Price 5*s*. **29**

The history of missionary work possesses a twofold interest for anthropologists; on the one hand it will always be remembered that for the first and often most valuable contributions to the knowledge of little known peoples, anthropology has frequently been indebted to the workers in the missionary field; while, on the other hand, the account of their labours sometimes throws much light upon the problems which arise when two peoples of different race and at different stages of culture come into contact. *In the Isles of the Sea* is a brief outline of the history of the Melanesian Mission from its origin with the appointment of Selwyn as Bishop of New Zealand, to the present day. It is obviously impossible in the short space of some 140 pages to cover so large a field in any great detail, and the book is intended to be an introduction to the subject rather than a complete history; native customs are only touched upon incidentally, and the writer in dealing with these matters shows a lack of that sympathy with the native point of view which is so essential to good work among them. As a result *tabu*, the one important institution among the natives of the Pacific, is regarded as foolish. Although the writer pays no attention to this side of the matter, the mere record of events given here affords abundant illustration of the importance of an understanding of the native modes of thought. It would be possible to show from this author's account alone that civilisation and conversion entail, in the first instance, not so much a change in the mode of thought as in its manner of expression, action is diverted into another channel, but the motive which underlies the action is unchanged; it is precisely under those circumstances which give rise to a train of emotion for which, to the native mind, civilisation provides no adequate means of expression, that we find the native reverting to a "barbarous" or "foolish" custom; as, for instance, Christian natives have been known to revert to cannibalism under the stress of great fear or excitement. On the other hand, it is equally true that it is precisely in proportion as the civilising process has been adapted to the psychological needs of the native that it makes a stronger and more lasting impression upon him.

In the Isles of the Sea is well illustrated and is also provided with a map and appendices, one of which deals very briefly with "head hunting," and another with the "labour traffic." E. F.

PROCEEDINGS OF SOCIETIES.

London. **Anthropological Institute.**

Ordinary Meeting, Tuesday, January 12th. Mr. H. Balfour, President, in the Chair. **30**

The election of Captain Pope-Hennessey and Mr. R. B. Seymour Sewell as Ordinary Fellows was announced.

Mr. F. C. Shrubsall, M.D., read a paper on *Hospital Patients; a Study in Natural Selection*. The paper was discussed by Mr. Martin, Mr. Gray, Sir H. Johnston, and the President.

Annual General Meeting, Tuesday, January 26th. Mr. H. Balfour, President, in the Chair.

The Reports of the Council and Treasurer were presented and adopted.

The Officers and Council for the ensuing year were elected.

The President delivered his address on *The Relationship of Museums to the Study of Anthropology.*

The official minutes of the meeting with the Reports and the President's address will be found in full in *Journ. Anthr. Inst.*, XXXIV., p. 1, *et seq.*

Ordinary Meeting, Tuesday, February 9th. Mr. H. Balfour, President, in the Chair.

The election was announced of Mr. G. L. Stallard, LL.B., Mr. F. Melland, and Mr. W. J. Lewis Abbott, F.G.S., as Ordinary Fellows of the Institute.

The President exhibited a collection of specimens from the Solomon Islands to illustrate the influence of one design over the over.

The Assistant Secretary read a paper by Captain S. L. Cummins on *Sub-Tribes of the Bahr-el-Ghazal Dinkas.*

Ordinary Meeting, Tuesday, February 23rd. Mr. H. Balfour, President, in the Chair.

Mr. W. L. Allardyce, C.M.G., delivered a lecture on *The Fijians in Peace and War*, and described the Fire-walking ceremony.

The paper was discussed by Mr. Ray, the Hon. H. Hannan, Dr. Garson, and the President.

London. **The Sociological Society.**

When we contemplate the considerable number of scientific societies already existing, we are, perhaps, inclined to receive with some uneasiness the announcement of the formation of a new one, and to wonder what the effect may be upon the older societies. Few, however, if any, will refuse a welcome to the newly-arisen "Sociological Society," which has come into being under most favourable auspices. Legitimate surprise may be expressed at there having been until now no scientific organisation in this country dealing exclusively with sociology in a liberal and comprehensive manner. In this we are behindhand amongst civilised countries; but, while the familiar expression "better late than never" comes to our mind, we may see positive virtue in the "lateness," since it enables the new society to profit by the experience gained by the similar organisations of some standing which exist in other countries. The formation of the new society began with an informal preliminary meeting on May 16th, 1903, which was followed later by a conference of representatives of the various studies and practical interests concerned, under the chairmanship of Mr. E. W. Brabrook, C.B., who presided in the absence of the Right Hon. James Bryce, M.P. It was unanimously resolved to form the society, the resolution being ably and influentially supported by numerous speakers, who approached the subject from a variety of points of view. A code of rules has already been drawn up, and in Mr. Victor V. Branford (of 5, Old Queen Street, Westminster) an able and enthusiastic secretary has been secured. The aims of the society are "scientific, educational, and practical. It seeks to promote "investigation and to advance education in the social sciences in their various aspects "and applications. Its field covers the whole phenomena of society . . . ." In addition to holding meetings for the discussion of subjects of interest, it is hoped to form a really comprehensive sociological library, and to publish a journal as soon as the finances admit of this being done. The number of supporters is already considerable, and signs of a bright and useful future are not lacking. We wish the society all success in a friendly co-operation with those other societies and institutions which are directly or indirectly concerned with the problems of sociology. HENRY BALFOUR. 31

Printed by EYRE AND SPOTTISWOODE, His Majesty's Printers, East Harding Street, E.C.

POTTERY VASE FROM THE UPPER AMAZON.

ORIGINAL ARTICLES.

Peru. With Plate D. Read.

On Two Pottery Vases from the Upper Amazon, Peru.

By C. H. Read, F.S.A.

32

The Ethnographical Department of the British Museum has recently received an acquisition of considerable importance in the form of two pottery vases unusual both in size and in make, one of them being represented in Plate D. The museum owes this valuable gift to the liberality of Mr. George Lomas, of Iquitos, a station on the upper waters of the Amazon, and about 2,000 miles from its mouth. That these colossal vessels should have reached the British Museum unharmed is due to the thoughtful care of Mr. Charles Booth, who kindly superintended the transport, so that from Iquitos to Liverpool there was no transhipment.

A reference to the scale will give an idea of the unusual dimensions of the vase represented, which is about the same size as its companion (Figs. 1 and 2). The greatest diameter of the one shown in the plate is 3 feet 9 inches, and the height 2 feet 4½ inches; of the second, the height is 2 feet 3½ inches, and the diameter 3 feet 7½ inches. The side view shows the somewhat unusual proportions of the vessel, the base diminishing to a very small foot of about 8 inches in diameter, so that standing upon a flat surface it is somewhat insecure, even when empty. The most remarkable point about the vessel is that its sides are only from a quarter of an inch to half an inch in thickness, and for any potter to make a vase of such dimensions of such thinness would be in any country a *tour de force*, but in the present case the potter seems to have deliberately added to his difficulties by making the upper part almost horizontal, while the mouth is further weighted by the bulk of the vertical neck. How this upper part was supported in the process of manufacture, and more especially in the firing of the piece, is not easy to understand, but, as the plate shows, the result displays a perfectly symmetrical outline, whether viewed from above or from the side. We have no information as to the particular tribe producing these remarkable vessels, but a much smaller specimen which has been for some years in the British Museum is stated to have been made by the Cocama Indians of the River Ucayali, one of the affluents of the Upper Amazon. This latter vase is identical in form and very similar in ornament to that shown in our plate. The clay of which the large vases are made is of the common buff colour, the surface of which appeared to the eye of the Indian potter to need some modification; he has, therefore, taken a fine white clay of the nature of pipeclay, and has applied this evenly over the whole of the upper part of the vase, polishing the surface with either a bone or a smooth stone. Upon this the decoration is applied in a kind of distemper, producing a somewhat eccentric geometrical design executed in ochre with brown outlines. Over this has been originally a coat of varnish, now to a great extent worn off. A similar method of decoration was not uncommon in ancient Mexico, where the use of what is technically known as "slip" was thoroughly well understood, and a large number of vases from the cemetery in the Island of Sacrificios have a white coating as a base for their painted decoration; but it is obvious that, the colours not being burnt in and only protected by a coat of varnish, the vessels must have been consistently treated with great care. There can be little doubt that the ornamentation, complicated as it appears, has its origin in plaited designs. This has been well insisted upon by Mr. William H. Holmes in an interesting article in the fourth *Annual Report of the Bureau of Ethnology*, page 443. Mr. Holmes there points out how a curved pattern, on being reduced to plaiting, becomes angular, and, in one instance, Fig. 480, demonstrates how the interlocking rectangular fret may become a continuous spiral. In the vase shown in our plate it will be noticed that the Indian artist must have carefully set out his design before proceeding to paint it, as he has throughout preserved the balance of the parts and made a symmetrical decorative effect. The other vase, sent by Mr. Lomas,

is of somewhat sturdier build (Figs. 1 and 2), and, in addition, does not show the same amount of finish in its surface decoration, but it possesses an added feature in the modelling, on the two opposite sides of the shoulders, of a male and female figure in fairly high relief. Another peculiarity is the following; the ornamentation between the two figures is not the same on both sides of the vase. On the one side (the lower in Fig. 2) the lines forming the pattern are rectangular with the radii of the circle formed by the outline of the vase; on the other they intersect the radii at an angle of 45 degrees. The varnish on this specimen also is well preserved, and thus shows more clearly what was the original intention of the potter.

FIG. 1.

It would seem to be fairly certain that these vases, unless partly sunk in the earth, could only have been used to contain dry contents which must have been light in weight; filled with liquid and standing upon an even surface the movement of the liquid inside would assuredly be disastrous to the vessel, but the smallness of the base and the fact that the lower part is undecorated in both cases make it probable that the vases were kept partly embedded in the floor of the house.

An illustration of the possible method by which, at any rate, the base of such vases might be built up can be seen in the recently published *Guide to the Antiquities of the Bronze Age in the British Museum*, where, on page 67, is shown the method of manufacture of a Bronze Age bowl from the early settlements on the south-east coast of Spain. It would appear that a cavity of the required shape was made in the earth and the clay required to make the vessel was then moulded in the hole, so that during the process the whole of the outside was well supported, and at the same time the inside could be carefully smoothed, and, if allowed to dry *in situ*, such a bowl could be easily and safely fired.

FIG. 2.

C. H. READ.

Africa, West. Report.

Notes on the Form of the Bini Government. *Extract from a Report to the Colonial Office, permission to reproduce which has been obtained for the Anthropological Institute by the kindness of the Trustees of the British Museum.* 33

As in most African kingdoms, there is a link with the past in the Bini form of government. In some cases it is simply a title of the living king, meaning the spirit of the late king; in the case of Bini it is the queen-mother.

The queen-mother, Ioba, has her residence at Shelu, near to the entrance gate to Benin City on the Yira road. As the mother of the king she maintains a court of her own composed of :—

Amoma, her wife.	Iwebo.
Amada, her naked boys ;	Ibiwe.
And the chiefs of the four (following) offices :—	Iwegwe.
	Iwase.

Amoma, the wife of the queen-mother, evidently means her companion. Women in the Kongo often talk of their greatest woman friend in this way.

The four offices will be explained as we proceed.

Ioba had the privilege of sacrificing human beings.

It is said that the father of the first Bini king (called Bini, one of the six sons of Oyo by the Yoruba historians) came to Benin City by the Yira road and asked the King of Efa (the people), called Ogifa, for a place to live in. Ogifa is said to have granted him that part of the city which he and his people had vacated owing to sickness and death. This son of Oyo after a time declared that the smell of the place displeased him (and not being able to speak their language), that he was disgusted and meant to leave it. Before going he informed Ogifa that a certain woman, a daughter of Ogiegaw, was in child to him and that they could put this offspring in his place. He then left by the Udo road and returned to Uhe or Ife.

This son they called Eweka (the one that clasped or joined the people together), and from him the present Overami, the deposed Oba, claims to be descended. But it is not my intention to trouble you here with historical folklore, but rather to transmit to you a few notes on the system of government in vogue in Benin City and dependencies before the occupation.

The Oba's throne or chair was placed on a mud platform three steps above the ground and was called Ekete.

His official dress was of beads and composed of his—

Eruivie, crown.	Egwonwe, anklets.
Odigba, collar.	Ebe, a flat kind of sword in his right hand.
Ewivie, coat.	Erigo, a two-pronged instrument in his left hand.
Eruban, skirt.	
Egwunbaw, bracelets.	

But you have seen the picture in brass work (*see* Plate VIII., Fig. 3, *Antiquities of Benin City*), so that further description of him is unnecessary. And I need not dwell on the atrocious despotism and abuse of power which finally brought Overami to his ruin and necessitated H.M. Government placing the people under the protection of His Majesty King Edward VII.

The king's immediate attendants may be recognised by the custom of wearing their back hair divided by three partings, a custom they had the honour of sharing with Oba and Ioba. Their title was that of Ogbon, their manners and offices as under :—

Ehioba, representing the spirit of the king.
Ohionba, „ head „
Ewen, the wise man.
Oho Isa (1), „ (2) } His private chaplains (or Ohoen Ovisa, men of God).
Nabori (1), who helped to dress him and uphold his right arm.
„ (2), „ „ „ left „
Inene, Inaza } Men in waiting.

The king had other servants attached to his household, such as—

Ihodon, in charge of the Iwarame or herdsmen.

Ine Nigun, Eholo 2 } Workers in brass and carvers in ivory.

Awsa, juju maker.

Amagizemi, storekeeper (from the Portuguese word *amagazem*, a store).

The sons of the Oba were called Obioba, and of these the eldest was called Edaikin and had his residence at Shelu, while the other sons used to be sent out as viceroys to govern different outlying districts or collection of towns (Adesebo). I may mention a few of these districts :—

Unwan, under Ogie Unwan or Og'Unwan.	Use, under Ogyuse.
Ugo Ni Kekuromo, under Ogugo.	Utokka, under Ogutokka.
Ugo Nikekpoba, under Ogugo.	Ebwe, under Ogebwe.

In the case of Overami, Egwabasimi is Edaikin, and Oswalele the other son, the daughter being Ebahabukun, Omono, and Orinyami.

These viceroys were called Ogisi, and their sons succeed to the title and vice-kingdom.

The children of the daughter of the Oba are called Ekaiwi. Osula is an Ekaiwi.

There are six great chiefs outside the compound of the king who represent the Oba in one or other of the six great offices in the state :—Ezomo, Ero, Oliha, Edaikin, Ogifa, and Iyase.

Ezomo in popular parlance is the great war chief ; but, as a matter of fact, combined with his office of head of the army is an office equivalent in a primitive fashion to that of Lord Chancellor as head of the court of equity. This great chief had a court of his own (in which the late Olugbosheri, who is succeeded by his son, played a prominent part) composed of the offices of Iwebo, Iwegwe, Ibiwe, and Iwase.

Ero was a great judge and head of all the policemen, a kind of Lord Chief Justice.

Oliha acted as a kind of Archbishop of Canterbury and crowned the king. The above three great chiefs had with the Oba and Ioba the privilege of sacrificing human beings.

Edaikin, as the eldest son, represented the state for his father outside the compound and was head of the learned medicine men.

Ogifa is the head of all the people, who called them all together in case of any palaver.

The above are all succeeded in office by their sons.

Iyase is the head of the nobles of Egaidu, such as Ehaza, Eson, Isogban, and others who were the chiefs of different quarters of the city. He had the right to pick men out of the different offices of the king's assessors and promote them to be Egaidu ; Ehaza, for instance, served under Unwagwe, the chief of the king's Iwebo, and was made Egaidu.

Iyase may be chosen out of all the great chiefs ; his son does not succeed him in his office. When the king dies, and during the interregnum, Iyase is regent. These last three great pro-kings had the right to sacrifice a cow to their father and a cow to their mother.

Without the compound—that is among the nobles and people—these six pro-kings and the Egaibu were paramount, but within the same the chiefs of the six great divisions in the king's government were paramount, and the king could be approached through one of them.

The six great offices in the government of the country were called :—

Iwebo,	a primitive form of the court of Equity.			
Abiogbe,	,,	,,	,,	Justice.
Ihogbwi,	,,	,,	,,	Church.
Iwase,	,,	,,	,,	State.
Iwegwe	,,	,,	,,	Commons.
Ibiwe	,,	,,	,,	Lords.

Each office was filled by a pair of assessors and their followers.

Unwagwe and Elibo represented the office of Iwebo. When Oba "made father" it was Unwagwe's duty to carry to him the plate of cowries to be sprinkled with chalk, and the beads that were washed in the blood of the human beings sacrificed. They also had charge of these articles and were arbitrators in the compound. The names of some of the chiefs I give, and in the following order :—(1.) Those who could sacrifice one cow to their father and one to their mother. (2.) Those who could sacrifice one cowto their father and one goat to their mother. (3.) Those who could sacrifice a goat to their father.

1. Ayabahan.	2. Osagwe.	3. Awsolaiyi.
Ehioba.	Ehaza.	Ebalogban.
Olaiyi.	Oshia.	Elio.
Obadwagbon.		Unoyinye.
		Asokon.
		Nabori I.
		Nabori II.
		Inene.

The office of Abiogbe is in the hands of Okaiboga (1), Okai Wagga (1), and Okadogira (3). They were the chiefs of all the Okow (or headmen or policemen). They looked after the streets and land questions. Okaiboga, for instance, used to allot and conduct the king's sons to their districts, and, until H.B.M. Government took over the government of the country, used to receive yearly presents from those princes he had installed.

The Ihogbwi were the sacrificing or the atoning priests and were of three grades :—

1. Ihama } Succeeded by his son.
2. Sighure }
3. Legama.

Iwase was the office of the learned medicine men under the chief pair, (3) Igwesibo and (3) Ogiemese, some of whose followers were :—

3. Obemawaw.	Obadialu.	Obadige.
Ogimase.	Aroyhia.	Obariase.
Obakbe.	Assohan.	Otomi Ni Wegie.
Edaligbon.		

The two chiefs at the head of the office called Iwegwe were Isiri and Bazilu, and they had to look after the common welfare of the household. The word Iwegwe is in some way connected with the season of plenty or harvest. The names of some of their followers were as under :—

1. Aswen.	2. Obaseki.	3. Zama.
Obadisagbon.	Obadagboyi.	Ogbaylogboi.
	Obanyagbon.	Akenowa.
	Otomu Ni Wegbe.	Ogwa.
		Chomba.
		Ewen.

The office of Ibiwe was confided to the care of Ine (Yamo) and Obazwaiyi. They seem to have had charge of the living people of the household and had to keep Oba in wives and slaves. They were, in fact, overlords. The names of some of their more important followers were :—

1. Abohon.	2. Arase.	3. Ibagwa.
Imaran.	Obayagbon.	Osiogwa.
Oshudi, in charge of king's wives.	Eholo.	
	Awbamoyi.	
Awbalaiyi.	Usho.	
	Bayawana.	
	Imasogie.	

All the chiefs in these six offices had the right to wear the collar of beads called Odigba. These pairs of chiefs, with the exception of Ihama are not succeeded by their sons in office. Their offspring all come under the heading in which their father served, that is to say, all the children of an Iwegwe are of Iwegwe, all the children of an Ibiwe are of Ibiwe, and so on.

No one could approach the Oba save through one of the chiefs in the king's compound, and all tribute (Edigwe) was paid to the king through them, they receiving 25 per cent. of the same for their work. These chiefs were called Notweyebu. Each of these Notweyebu had boys in the towns paying tribute through them, and these were called their messengers or Okushuebu, but an ambassador sent by the king was called Okawba.

The Bini kingdom then was governed by the (1) king, (2) five hereditary pro-kings, one elected pro-king, and (3) twelve assessors, and was divided into six great divisions or offices. Thus, bereft of personal attendants, the constitution resolves itself into the following formula :—

——	Pro-Kings.	King or Oba and Assessors.	Offices.	——
Lord Chancellor - -	Ezomo.	Unwage. Elibo.	Iwebo.	Equity.
Lord Chief Justice - -	Ero.	Okaiboga. Okai Wagga.	Abiogbe.	Justice.
Archbishop - -	Oliha.	Ihama. Sighure.	Ihogbwi.	Church.
Head of the State - -	Edai Kin.	Igwesibo. Ogiemese.	Iwase.	State.
Speaker - - -	Ogifa.	Isibi. Bazilu.	Iwegwe.	Commons.
Speaker - - -	Iyase.	Ine. Obazwaiyi.	Ibiwe.	Lords.

Pahang: Stone Implements.

Swan.

Note on Stone Implements from Pahang. *By R. M. W. Swan.* **34**

(1.) Thirteen well-shaped stone implements and fragments of implements.

They were found on or near the surface of the ground, or in the possession of natives in Pahang in the Malay Peninsula. The native Malays know nothing of their origin, but suppose it to be supernatural, and seem to associate them with thunderbolts.

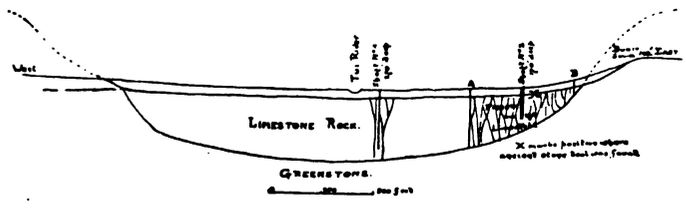


FIG. 1. SECTION THROUGH THE TUI VALLEY.

Most of the implements are of the same sort of stone. This is found in several parts of the state. Some of the implements are decomposed on the surface, while others have not suffered decomposi-

tion or have had the decomposed matter rubbed off. Similar stone implements are found in the neighbouring states.

(2.) A rude implement was found about 2 feet below the surface in stiff clay.

(3.) The rudest implement was found by myself at the bottom of an alluvial gold mine in the Tui valley in Pahang, and it had not been disturbed in its position when I found it. It lay in a deposit of gravel on crystalline limestone rock, and over it had been a deposit of gravel and clay 43 feet thick. This clay undoubtedly had been derived from the decomposition of some greenstone hills and ridges which form the sides of the valley. It is known that these hills had originally been overlaid by the limestone on which the implement rested, and it was only when sufficient of the limestone had been dissolved away to allow the greenstone to emerge that this latter rock began to yield the clay which was derived from its decomposition. The amount of denudation or dissolution of the limestone since this emergence has been at least 300 feet. The gravel in which the implement was found had been laid down by river action when the surface of the limestone was at least 300 feet higher than it is at present, and it would seem that at this period or earlier the implement had been fashioned and then lost in the gravel.

It might be contended that the greenstone hills may not have decomposed and yielded their clay immediately on their emergence from the limestone, but it is improbable that there would be any great interval of time between those two occurrences, because the greenstone would be decomposed by the action of the surface waters, which would reach it through fissures in the limestone while it was still covered by a great thickness of that rock, and it would thus on its emergence be in a condition very favourable to rapid denudation. I have examined fissures which go down several hundreds of feet in the limestone at the Tui, and the greenstone is completely decomposed to great depths.

It would seem that we might take the denudation of 300 feet of limestone as an approximate measure of the antiquity of the implement. The rate of the denudation of the limestone is not known, but it is comparatively rapid under the conditions of climate and vegetation prevailing in Pahang. The temperature is high and the waters are heavily charged with carbonic acid and products of vegetable decomposition. In any case it would seem that the implement must be of very great antiquity.

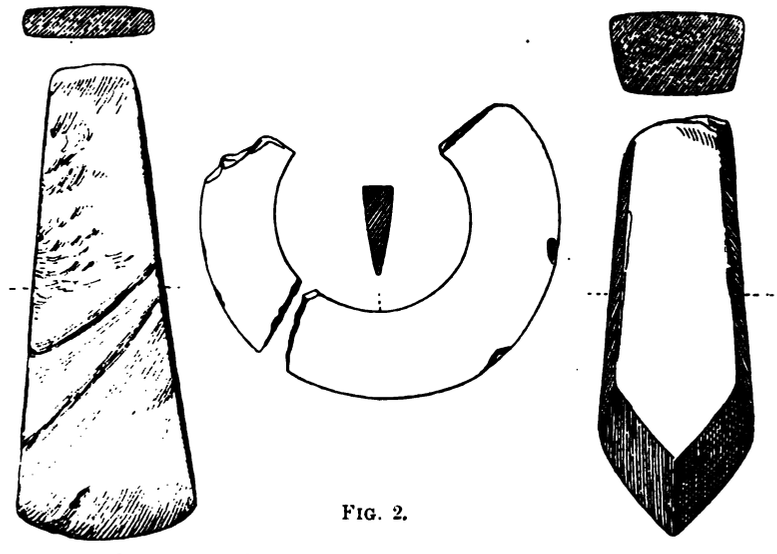


FIG. 2.

(4.) The two fragments of a stone ring were found about a foot deep in the surface soil at the Tui. They are similar to, but are better formed than, some other rings which

were found near the Tanom river at a place 15 miles further north. One of these latter is, I believe, in Lancing College at Brighton, and several are in the museum at Taiping in Perak. The Tui ring has been very carefully framed and made very accurately circular. This latter can be most readily shown by placing the ring on a sheet of paper, tracing around it with a pencil, and testing the circular arc formed by a pair of compasses.

Neither Malays nor Chinese in Pahang have any reasonable theory of the origin or possible use of these things, and it seems very improbable that the rings can have been made by either of these peoples. Assuming that the rings would be made on some system of measurement, I tested the dimensions of the Tui one, but could get no clue to any known system of measurement. The use of the rings is also a mystery. They cannot have been worn on the person as ornaments, and they are too light and fragile to have been used as cutting tools. The only supposition that suggests itself is that they may have been religious symbols.

R. M. W. SWAN.

Obituary. Murray.

Alexander Stuart Murray, LL.D., F.S.A.: born January 8th, 1841; died March 5th, 1904. 35

By the death, at the comparatively early age of sixty-three, of Dr. Alexander Murray, the Keeper of Greek and Roman Antiquities in the British Museum, science in general, and the Museum in particular, has lost one of its most eminent leaders. Born on January 8th, 1841, Dr. Murray was educated at Edinburgh and at Berlin Universities, and in 1867 he began his long connection with the British Museum, being appointed assistant in the department of Greek and Roman antiquities in February of that year. From that time to the day of his death he devoted himself to the subject of Greek and Roman art. He was appointed keeper of his department in 1886, and was further honoured by being made a correspondent of the Institute of France. His published works consisted largely of official publications, but he also wrote histories of Greek Sculpture and of Greek Archæology, while as recently as last year he published a work on the Parthenon Sculptures. Dr. Murray was never a Fellow of the Anthropological Institute, but his work, dealing as it did with early art in its best period, was essentially anthropological in character. It is impossible, in so short a notice as this must necessarily be, to pay more than a slight tribute to Dr. Murray's work and powers, but enough has been said to show how great is the loss which archæology has suffered by his early death.

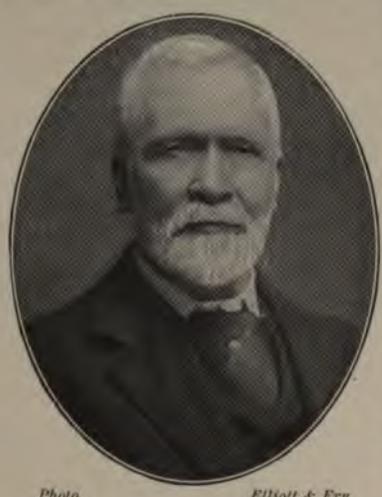


Photo. Elliott & Fry.

We are indebted to the courtesy of the proprietors of the *Graphic* for the portrait of Dr. Murray.

REVIEWS.

Psychology: Stoll.

Suggestion und Hypnotismus in der Völkerpsychologie. Von Dr. Med. Otto Stoll. 2te Auflage. Leipzig: Veit, 1904. Pp. x+738. 24×16 cm. Price 16 marks. 36

In the ten years that have elapsed since this work first appeared it has added more than 200 pages to its bulk. Nearly one-third of this supplementary matter deals with the psychological phenomena of the French Revolution. Of the remainder not much less than half is devoted to the consideration of suggestive elements, in the individual

and national life of West European peoples, semi-civilised and barbarous nations take up another 200 pages, leaving only about 100 pages each for the savages of the present day and the civilised peoples of antiquity.

This somewhat striking disproportion depends in part on the somewhat peculiar sense given by Dr. Stoll to the term suggestion; in part on the fact that as a rule anthropologists have, either intentionally or from lack of knowledge, failed to take note of the psychological or physiological phenomena which would at once attract the attention of observers familiar with hypnotism and the phenomena commonly termed spiritualistic; and in part on the fact that the possibilities of suggestion are increased, though perhaps the sensibility is diminished in proportion as man rises in the scale of civilisation.

Dr. Stoll classifies suggestions into direct and indirect. Direct suggestions are such as depend on direct nervous stimulation combined with the results of experience as preserved by memory, and include all sounds, so far as they are audible, as well as impressions conveyed through the senses of sight, touch, taste, and smell. The sounds of understood language and other stimuli, so far as they convey ideas and are less directly dependent on immediate sense impressions for their effect, are termed indirect or secondary suggestions. From this it is clear that in dealing with suggestions Dr. Stoll draws no clear line of distinction between effects due to the association of ideas and effects which may be properly referred to suggestion. How far this view of the case carries him may be seen from an example on p. 392, in which the Gilbertian idea of making the punishment fit the crime is regarded as a case of suggestion. If the work has lost none of its interest for the general reader by the refusal of its author to attempt a definition of his subject and determine roughly where psychical suggestion, as we may term it into contradistinction to the ordinary use of the word, the scientific reader will probably regret the somewhat wide field which the author has undertaken to cover.

It could hardly under the circumstances be expected that Dr. Stoll would desire or be able to give us an exhaustive discussion of any of the numerous problems on which he touches. To take only one example, he quotes only one case of the fire-walk, and does not seem to know that Mr. Lang has collected and discussed a large number of cases. *Primâ facie* we have no reason to suppose that a certain amount of auto-suggestive anæsthesia during the performance of the rite, followed by a suppression of inflammatory symptoms, for which European hypnotic clinics can supply parallels, will not suffice to explain the facts. This question, and many others raised by Dr. Stoll, is complicated by the necessity of discussing the value of the evidence. It has often been asserted that the skin of the fire-walkers shows no signs of the application of heat, but this assertion is hardly borne out by the evidence of competent witnesses, and scientific evidence of the temperature to which the skin has been exposed is, as a rule, lacking. In one case at least (*Bull. de la Soc. de Geog. Normande*, X. 396) a smell of burning flesh is asserted to have been perceived during an analogous performance.

The ordeal just alluded to was undergone by a member of a sect whom Dr. Stoll, singularly enough, does not mention—the Aissaoua. The narrative contains even more sensational incidents, as to the reality of which the narrator, a member of a French mission, seems to have entertained no doubt. One dervish, for example, is said to have taken a rapier and passed it through his body from side to side just beneath the ribs. When it was drawn out only slight traces of blood were apparent. Dr. Stoll cites some analogous cases from Siberia (p. 31) and does not seem disposed to consider the difficult question of malobservation, errors of memory, hallucination, or trickery, though it is clear that we cannot discuss problems of this nature with profit without some attempt to estimate the share of any or all these elements in the story as we read it.

Another difficult question, which is not discussed by Dr. Stoll, is the alleged immunity against snake and other poisons attributed to certain persons, amongst others,

the Aissaoua. Waring tells us (*Coll. of Mod. Voyages*, VI. 53) that he saw his servant stung by a scorpion, accidentally discovered beneath a bed, and asserts that the man suffered from no ill-effects. The other servants, who did not claim this magical power, termed *Dum*, unfortunately refused to allow the scorpion to sting them, and the question whether it was temporarily innocuous remained unsettled.

In dealing with lycanthropy Dr. Stoll quotes the statement in Pierce's *Life*, according to which hyenas, which are the wer-animals of Abyssinia, are frequently found with rings in their ears. These he supposes to have been put there by the Budas, who have the reputation of being able to transform themselves. It is rather singular that he does not quote the far more striking story of Coffin, who hired one of these Budas, and apparently shared in a collective hallucination, if the facts, reported unfortunately at second-hand, are correct. The Buda got leave one evening to absent himself till morning, and left the camp in broad daylight. Coffin had hardly turned his head when some of his other servants called out that the Buda was turning into a hyena. On looking he saw only a large hyena, a hundred paces distant on an open plain without a bush to hide anyone. With this may be compared a vaguer story given in a note to Rawlinson's *Herodotus*, IV. 105. It is a matter for regret that neither of the observers had the presence of mind to try a crucial experiment with a shot-gun.

On the whole, fascinating as Dr. Stoll's exposition of his subject is, his book would have been, from the scientific point of view, far more valuable if the arrangement had been topical instead of topographical. A complete discussion of a few problems would have been more useful if not more interesting than a work dealing with such essentially different questions as profound physiological modifications due to suggestion and auto-suggestion on the one hand and subjective hallucinations, the advantage to a doctor of a good bedside manner, and the influence of quack remedies on the other.

The index is hardly on a scale commensurate with the size or importance of the book. Even if the arrangement of the facts had been topical and a good table of contents had been provided, 400 entries for a book of nearly 750 pages would have been short measure. As it is, nothing short of reading the work through will enable one to find all the data on a given question such as lycanthropy. In other words, its utility as a work of reference is greatly impaired. N. W. T.

Egypt. **Garstang.**

Tombs of the Third Egyptian Dynasty. By John Garstang, B.A., B.Litt., F.S.A. London: Constable, 1904. 70 pp. and 33 quarto plates. 32 × 26 cm. Price 21*s*. **37**

It is only three years since Mr. Garstang's discoveries revealed the first traces of the third dynasty at Bêt Khallâf in Upper Egypt, a few miles north of Abydos. In the present work he follows up his previous account of the period with the record of a second season's work in the same neighbourhood. The book is far the best which has yet come from his pen and will constitute a valuable addition to the library alike of the Egyptologist and of the general archæologist. Excavations which were conducted with the most conscientious care and minuteness are chronicled in a form which shows that the author has devoted much time and thought to the co-ordination and arrangement of his material. Some well-drawn plans and a number of collotype plates of unusual excellence illustrate the well-ordered description of the exploration, which is amplified by several chapters of a more general historical character. The reader will appreciate the author's efforts to present his conclusions in a readable style; in which, though his literary craftsmanship is by no means faultless, he achieves a considerable measure of success. In the technique of publication there is little to criticise except a want of uniformity in the style of numbering adopted for the plates, and the selection of a paper which is rather too unsubstantial for a book that must necessarily be much handled.

At the beginning of the volume is placed a short list of dates, in which it must be observed that Mr. Garstang has chosen to follow the new German scheme of chronology. In spite of certain advantages that it offers there are grave objections to this system, which has met with little acceptance outside Berlin; and we doubt whether it is advisable to substitute it even for the unsatisfactory dating in common use. The first chapter is introductory and is followed by an able exposition of a thesis on "the continuity of the Early History," which a *Fachgenosse* may allow himself to criticise. Mr. Garstang maintains that the whole trend of recent archæological discovery tends to prove the unbroken continuity of the archaic civilisation. The great pyramid-builders, in his view, only inherited and developed a culture bequeathed to them by the first three dynasties, and these latter (the "proto-dynastic people") did nothing more than elaborate the details of a life which was fixed in all essentials during the pre-dynastic period. It is here that we should join issue with our author. He places the beginning of the first dynasty—not, indeed, without authority—at the point 80 in the system of "sequence-dates." We should prefer to place it at sequence-date 70, and this alteration would destroy much of the force of the argument that the products of the latest pre-dynastic are identical with those of the earliest proto-dynastic time. The question would then be—Is the civilisation after sequence-date 70 so different from what precedes it as to necessitate the hypothesis of a different origin? Here a point of cardinal importance is the exact date of the introduction of hieroglyphs, and we cannot unreservedly accept Mr. Garstang's argument on the subject. He adduces the El Amrah slate and certain inscribed vases of undoubted predynastic type which were purchased from a dealer as proof that the knowledge of writing is older than the first dynasty. But it is still open to doubt whether the sign on the El Amrah slate is strictly hieroglyphic, and while it may be conceded that there is no evident trace of forgery in the letters upon the bought vases, yet they stand alone against the strong negative evidence of many hundreds of pre dynastic tombs which have been opened by trained archæologists who have not found in them a single trace of writing. Until unimpeachable examples can be brought forward to prove the contrary we shall continue to hold that the introduction of hieroglyphic writing is only contemporary with the first dynasty; and that an innovation of such significance may justifiably be viewed as marking a discontinuity of culture though not necessarily a discontinuity of race.

On the other hand, the assertion that the third dynasty is in respect of its civilisation the natural successor of the first and second and the no less natural precursor of the fourth is amply demonstrated by the facts recorded in these pages. Many of the types of pottery and objects characteristic of the first and second dynasties survive in the third with an admixture of precisely those which have hitherto been regarded as peculiar to the Old Kingdom, and a series of illustrations exemplifies the evolution of the complete mastaba from the early stairway tombs. The comparative studies of tomb-construction indeed are among the most valuable features of the book. It is shown that the arch, of which the earliest appearance may now be dated to the third dynasty, was spontaneously developed under the necessity of devising a means for spanning a wide space with brickwork; and the stages which led to its invention are convincingly described and illustrated. Moreover, the observations made at Reqaqnah and in the neighbourhood have explained much that was obscure in the work of previous writers. Thus the stairway-tombs of El Kab are for the first time put into their proper relation, and a special chapter devoted to the curious pot burials shows that they must be regarded not as mere pauper graves but as a distinct and peculiar class of interment.

The numerous objects found in the graves are fully figured in the plates and described in the text of this very complete memoir. D. RANDALL-MACIVER.

Ethnography. **Keller.**

Queries in Ethnography. By Albert Galloway Keller, Ph.D., Assistant Professor of the Science of Society in Yale University. New York: Longmans, 1903. 16 × 10 cm. Price 2*s*. **38**

This handy little manual of seventy pages will be found useful by travellers and others. It is admittedly inspired by the *Notes and Queries on Anthropology* issued by the Institute, and the writer frankly confesses his indebtedness to that volume. The difference in plan, however, is slight, and Somatic anthropology is altogether omitted. Dr. Keller has grouped his questions under more general heads, such as Maintenance, Perpetuation, and the Societal System, including even language in the first of these divisions. There is in reality no essential difference between the present Queries and the Institute's publication, and I must confess my inability to see the difference of method in the queries themselves that Dr. Keller finds between the two. The Institute, however, welcomes any book likely to forward its studies, and this little volume may be included in that category. C. H. READ.

British Genius. **Ellis.**

A Study of British Genius. By Havelock Ellis. London: Hurst & Blackett, 1904. 22 × 13 cm. Price 7*s*. 6*d*. **39**

The estimation of the amount and distribution of genius in the British Isles is a subject which has attracted the attention of Mr. Galton, Sir Conan Doyle, and other students of the science of man, and in this work of Mr. Havelock Ellis the subject is again dealt with in a very fascinating style, and more exhaustively than by any of his predecessors. The object of these studies appears to be to form some estimate of the mental capacity of a people by ascertaining the percentage of persons who pass above a certain high-water mark of ability, and to ascertain the biological and psychological characteristics of these men of genius.

The publication of the *Dictionary of National Biography* has supplied the author with the material he requires. Out of the 30,000 names in the famous dictionary he has selected about 1,000 (1,030) which he considers to be the most eminent. His method of selection appears to be as nearly perfect as is possible under the circumstances, and we may take it that if selections of 1,000 of the most eminent men were made by other independent persons there would be no substantial difference in the geniuses included in the list.

Cattell has estimated that of 1,000 most eminent persons in the civilised world about one quarter are British. If this flattering estimate is correct the British people form one of the most promising fields for the study of genius.

Mr. Ellis finds that the number of eminent men produced in the British Isles per century gradually increases from 5 in the eleventh century to 372 in the eighteenth century. This increase is no doubt partly at least due to the increase of population and to the fact that the environment has become more favourable to the development of genius in the later centuries.

The author, however, appears to forget the effect of this increase of the number of geniuses when he comes to the conclusion that the second halves of centuries produce more geniuses than the first halves. Taking the figures given for the seven centuries preceding the nineteenth we find that 313 geniuses were born in the first halves and 479 in the second halves of the centuries [the numbers are incorrectly given by the author as 323 and 487]. This gives an excess of 166 in favour of the second halves. This looks a large difference, and at first sight would seem to imply that the purely arbitrary divisions of time had some influence on the production of genius. But the application of statistical analysis will show that there is no significant difference in the genius-producing power of people living in the first and second halves of centuries.

Even if we neglect the influence of the increase of population we shall find, on making the necessary calculation, that the difference between the means for the first and second half groups would require to be four times greater than what it is before we could be certain that there was any real difference in the genius-producing power of the people in the two groups that are being compared.

The above is cited as an example that erroneous conclusions may be drawn from differences of averages when the material we are dealing with is not perfectly uniform and homogeneous. When the material dealt with consists of a finite number of units, all differing more or less from the average of the group, the difference between each pair of samples drawn for comparison will probably be different, so that no safe conclusion can be drawn from the difference of one pair of samples. This, however, is what Mr. Ellis is continually doing throughout this work: he makes no allowance for the variation in his groups, nor for numbers in his groups. His conclusions may happen in most cases to be right, but they cannot be received as established scientific conclusions till the necessary statistical analysis has been made.

With this reservation we may accept temporarily the many interesting conclusions which Mr. Ellis has arrived at from his study of British genius. Mr. Ellis finds that of his geniuses 659 are English, 28 Welsh, 137 Scotch, 63 Irish, and the rest mixed. This on the basis of present population gives per unit of population 21 to England and Wales, 20 to Scotland, and 14 to Ireland. The best genius-producing crosses among British nationalities are English and Welsh, but English and French has proved a far superior cross to any purely native mixture.

In England there are three principal genius producing districts:—(1) East Anglia (Norfolk, Suffolk, and Essex); (2) south-west district (Wilts, Somerset, Dorset, Devon, and Cornwall); (3) Welsh border (Gloucester, Warwick, Hereford, Shropshire, and Cheshire). Each district appears to produce a distinctive class of genius; the south-west district, for example, has produced by far the largest number of distinguished sailors, while the genius of the Welsh border district is artistic and poetic.

Scotland stands at the head of the list for the production of distinguished soldiers and scientific men. Ireland excels in one thing only, namely, in the production of actors and actresses.

Of all social classes the clergy, in proportion to their numbers, produce the largest number of geniuses; they also produce the largest number of idiots. Carpenters stand far ahead of other craftsmen as producers of genius; 35 per cent. of distinguished artists are the sons of carpenters. No eminent sons of doctors have ever become doctors.

It appears that the parents of geniuses have much larger families than the normal. The average size of the normal family is 4·5, while the average size of the genius-producing family is 6·5. From an examination of the figures given this fact appears to be well established, and not merely due to chance, and it appears to have a most important bearing on the theory of the origin of genius.

Mr. Havelock Ellis is of the opinion that there is a close connection between genius and idiocy. He is opposed, however, to the view expressed by some other writers, that genius is connected with insanity, seeing that only 4·2 per cent. of his 1,000 became insane. It appears to me that the occurrence of genius and idiocy in large families merely indicates a wide range of variation in such families; we get, therefore, a wider range of mental capacity without any great difference in the average. Genius, on this view, though occurring in the same family with idiocy, would be at the opposite pole of mental capacity, and it would be illogical to assume that there was any affinity between them.

Mr. Havelock Ellis has evidently expended an enormous amount of painstaking labour on this work. It is only a preliminary sketch of the whole of the material he has collected, and it is to be hoped that he will soon present us with a more elaborate exposition of this interesting subject.

J. GRAY.

Buddhism.

Buddhism: An Illustrated Quarterly Review. Vol. I., No. 2, December, 1903. Rangoon: The International Buddhist Society, 1903. 24 × 16 cm. Price 2 rupees (3*s.*). **40**

This review is an interesting result of the mutual interaction of East and West. In it are found articles by European scholars, which bring the light of modern research to bear upon the writings and doctrines of Buddhism, and others by Burmese Buddhists who have been influenced by the results of Western enquiry.

The article of greatest interest to non-specialists is that by the editor, Bhikkhu Ananda Metteya, on the recognition by the British Government of the appointment of the Thathanabaing or Patriarch of Burmese Buddhism, sometimes spoken of as the Burmese Archbishop. This statesmanlike act of Lord Curzon has evidently been received with the greatest enthusiasm by the population of Burma, and an extremely interesting account is given of the circumstances which led to the election, and the promulgation of the *Sanad* by Sir Hugh Barnes, the Lieutenant-Governor, at a durbar attended by all the leading men of the province and hundreds of yellow-clad monks. Such a ceremony may be taken as a demonstration that the British Government is not, as some think, devoid of sympathy with the desires and aspirations of the races gathered within the fold of the Indian empire.

To anthropologists, and students of folklore in particular, the account given of the legend of Upagutta in an article by Maung Kin is of the greatest interest. It is clearly of non-Buddhist origin, and is reprobated by the learned in the faith, but is believed in by the mass of the people. In the contest between Upagutta and the wicked Māra we may recognise one of the origins of the widely-spread tale of the struggle between the good and evil magicians who go through a series of transformations.

Professor Rhys Davids, in his article on Pali and Sanskrit texts, brings forward his views on Sanskrit and Prākrit, which he has dealt with more fully in his recent volume on Buddhist India. Although Sanskrit scholars, as a body, are by no means converted, it cannot be denied that Professor Rhys Davids makes out a very good case for his theory that Sanskrit ceased to be a spoken language before the period to which the earliest Buddhist inscriptions (in Prākrit) belong, and that the classical Sanskrit of later times was never, in the true sense of the words, a spoken language; that is, that it was never the mother-tongue of any part of northern India, but only the language of the learned, like Latin in the Middle Ages, a position it has maintained without a break up to the present day, while the modern dialects derived from the Prākrits have gone on side by side with it as the real languages of the people.

In "Transmigration" Ananda Metteya makes a very interesting attempt to reconcile the Buddhist doctrine of transmigration with the teaching of modern science. Other articles deserving of notice are "The Bo-ta-taung Paya," by E. H. Seppings, and "In the Shadow of Shwe Dagon," by Ananda Metteya, which describes the training of a Buddhist novice.

Buddhism deserves success. Not only are its contents excellent, but it is well got up, printed and illustrated, and is a credit to the place of its production.

M. LONGWORTH DAMES.

Rome: Archæology. Burton-Brown.

Recent Excavations in the Roman Forum, 1898–1904: A Handbook by E. Burton-Brown, with a preface by Commendatore Boni, director of the excavations. London: Murray, 1904. Pp. xvi + 224. With nine photographic illustrations and four plans. 16 × 10 cm. Price 3*s.* 6*d.* **41**

Mrs. Burton-Brown's very useful little book supplies a need that must have been felt by all English visitors to the Forum in the last few years who have not been

privileged to have the guidance of the excavators themselves. Hitherto the results of Commendatore Boni's systematic excavations have been accessible to students mainly through the tardy pages of the *Notizie degli Scavi* which, apart from their cost, are unwieldy and obscured by a mass of detail. A shorter Italian account by L. Vaglieri, *Gli Scavi Recenti nel Foro Romano*, gives a *résumé* which is useful on the spot, whilst the pamphlet of Dr. Chr. Hülsen, *Die Ausgrabungen auf dem Forum Romanum*, 1898-1902 (reprinted from the Mittheilungen of the German Institute in Rome, 1902), contains many valuable suggestions and criticisms of the work up to that date. But, with the exception of Mr. Rushforth's exhaustive paper on S. Maria Antiqua in the Papers of the British School at Rome, 1902, there was no trustworthy account in English of all the great discoveries that have been yielded in the last six years by a site which is, perhaps, the most interesting in Europe.

Mrs. Burton-Brown has very wisely made her volume of a portable size, so that those who are interested in the newly-found remains can read their history on the spot. She has also given a slight sketch of the monuments already prominent, so that with her book in his hand the traveller need not be at a loss for the name and function of any of the shattered buildings that he will see within this wonderful enclosure. The accompanying plans have the merit of exceeding simplicity; all the confusing detail necessary for the archæological specialist—for whom the book is not intended—is wisely omitted and only the essentials given with a clearness and accuracy that is admirable.

The book is divided into thirteen chapters dealing respectively with the Forum in general, the fountain of Juturna, the Ædes Vestæ, the Atrium Vestalium, the Regia, the Area of Vulcan, the Comitium, the Black Stone, the Rostra, the Forum under Julius Cæsar, the Primitive Tombs, the Sacra Via, and the church of S. Maria Antiqua. There is also a useful explanatory note on Roman methods of building, an appendix giving a short bibliography, and a table of classical references illustrating the text, the last-named a very valuable adjunct.

Although much of the matter dealt with is controversial, Mrs. Burton-Brown has succeeded in putting the main points at issue very clearly before the reader, at the same time explaining mythological references, &c., where necessary. Hence it will be possible for a visitor to form for himself some opinion of the value and importance of those remains which without adequate guidance he might pass over as insignificant.

To criticise a few points in detail, it may be noticed that many interesting parallels are drawn between early Roman and Athenian institutions, showing the similarity of many points in the two civilisations. But it is well to remember that the Dioscuri (p. 14) are not native Roman gods, but imported from Greece *vid* Etruria; probably Postumius deliberately propitiated his enemies' gods in the war with Tusculum, and, gaining the victory, gratefully introduced their worship into Rome.

In discussing the fountain of Juturna (p. 22) and the many vicissitudes it underwent it might have been well to mention that, though deeply buried in the Middle Ages, it never ceased to flow, and occasionally caused chasms to appear in the ground, so that the spot earned for itself the name of "The Hell" (Lanciani, *Ruins and Excavations*, p. 125).

The octagonal foundation in the Atrium Vestæ (p. 46) is of fourth-century brickwork, and it was suggested in 1902 that it may have been erected by the vestals to enshrine the statue of Vesta from the Palatine temple when heathen worship was stopped by the edict of Gratian.

The circular fountain mentioned on p. 87 shows signs of having been brought from elsewhere and carelessly reset, not according to the numbering of the slabs.

Mrs. Burton-Brown accepts the theory of Boni, that the arched building discovered between the site of the arch of Tiberius and that of Septimius Severus represents the rostra of Cæsar (p. 113). That the masonry is of the first century B.C. seems fairly

certain, but it is difficult to believe that this humble building with its low niches paved with broken brick, so soon masked at one end by the arch of Tiberius, is really the rostra of the period, unless it has lost some perishable facing, such as a veneer of marble stucco.

It is interesting to notice in connection with the so-called "pozzi rituali" (p. 125) that there has recently been discovered a similar pit beneath the base of the equestrian statue of Domitian, clearly giving evidence of the inauguration of the monument, and proving by the simplicity and archaic type of the pottery which it contained the conservatism of religious ritual at Rome (*vide Morning Post* for March 17, 1904). Similar sacred pits seem to be also characteristic of Athenian religion (E. A. Gardner, *Ancient Athens*, p. 426).

Perhaps a little more might have been said about the "strong rooms" in the base of the Temple of Castor (p. 136), of which Richter gives an interesting account (*Topographie*, p. 88, cf. *Jahrbuch des k. d. arch. Instituts*, 1898).

In the description of the curious "prisons"—if prisons they are—beneath the wing of the Heroon Romuli (p. 166), it is surely misleading to speak of "flint concrete." Speaking from memory, the extraordinarily hard mass of rubble which I saw being cut laboriously away from these rooms was of lumps of lava (selce) from broken-up paving blocks set in the firmest pozzolana concrete.

It should also be observed that on the external wall of the Chapel of the Forty Martyrs (p. 189) were painted the same figures of Fathers, with the same quotations from their works, as on the wall flanking the apse of the church itself (p. 205). The identification of these quotations is given at length in Mr. Rushforth's paper.

A few errors might be corrected, *e.g.*, p. 17, Curculius should be Curculio; p. 23, Kallirhoë is the more usual spelling; p. 82, the date of Guiscard's sack of Rome is 1084, not 1048; p. 111, Volsces might with advantage be altered to Volsci or Volscians; page 185, surely Kyriakon (*κυριακόν*); p. 190, ante-chamber, not anti-.

A word must be said about the preface. Commendatore Boni's kindness to students is well known to all who have come into contact with him, and it adds not a little to the value of this book that he has, in a prefatory note to it, expressed in English the aims of that great work which he is so ably carrying on, and which has already yielded such striking results.

C. H. BLAKISTON.

Tibet. **Bishop.**

Among the Tibetans. By Isabella L. Bishop, F.R.G.S. London: Religious Tract Society, 1904. Pp. 159. 18 × 12 cm. Price 1*s.* 6*d.* **42**

At a time when Tibet is very much in the public notice, this cheap edition of Mrs. Bishop's book on the inhabitants of that mysterious region is particularly opportune, although the part of the country she visited was far removed from Lhasa, being, in fact, the Imbra valleys and the country round Leh, on the Kashmir border. Consequently the people she saw and mingled with are by no means strangers to the European. Mrs. Bishop spent four months in the country, and in this little book gives a very readable account of her experiences. Anthropologically the book is of little value, although there is a brief chapter on manners and customs, to a great extent, unfortunately, at second hand, but as a popular account of a fascinating and little known people it has considerable merit. Mrs. Bishop is never dull, and tells of her experiences in a pleasant and chatty manner. She is particularly good in her descriptions of scenery and of the beauties of the country. A very interesting account is given of her visit to a Lama monastery and temples.

The book is illustrated by pencil sketches made by the author. These are of unequal merit, but possibly have lost somewhat in the reproduction. We cannot help feeling that a few good photographs would have been more satisfactory if less artistic.

H. S. K.

Printed by EYRE AND SPOTTISWOODE, His Majesty's Printers, East Harding Street, E.C.

FIG. 1.—COLONNADE, SHOWING RELATION TO TEMPLE OF HATSHEPSUT.

FIG. 2.—PILLAR WITH CARTOUCHE OF MENTUHETEP NEBKHERURA.

FIG. 3.—EXCAVATION OF COLONNADE AND PLATFORM.

FIG. 4.—GRANITE THRESHOLD AND HYPOSTYLE HALL.

FIG. 5.—ELEVENTH DYNASTY WALL.

FIG. 6.—THE GRANITE THRESHOLD.

AN ELEVENTH DYNASTY TEMPLE AT DEIR EL-BAHARI.

ORIGINAL ARTICLES.

Egypt: Deir el-Bahari. With Plate E. Hall.

Discovery of an XIth Dynasty Temple at Deir el-Bahari, Egypt. 43

By H. R. Hall, M.A.

The excavations of the Egypt Exploration Fund at Deir el-Bahari, carried on during the past season under the direction of Professor Naville, assisted by myself, have resulted in the discovery of the oldest temple at Thebes and the best preserved of the oldest temples in Egypt. It is the funerary temple of the Pharaoh Mentuhetep Ñebkherurā, of the XIth Dynasty, *circa* B.C. 2500. Most of the pillars of the excavated outer colonnade and several of those of the hypostyle hall are still in place, and in one place some of the original XIth Dynasty coloured reliefs are still *in situ*. A temple of the early Middle Empire, and one as well preserved as this, is a rarity.

The building lay under the heaps of *débris* immediately to the south of the great Deir el-Bahari temple (XVIIIth Dynasty, B.C. 1500). These heaps of *débris* are not merely the "tips" or rubbish heaps left by former explorers of the main temple; these are merely on the surface. Beneath them is ancient *débris*, which has certainly not been disturbed for a very long time, and beneath this, at depths varying from 5 to 20 feet, were found the pillars of the colonnade and hall. The pillars of the colonnade have not been seen possibly since the Ramesside period, when, as seems probable at present, the XIth Dynasty temple was overthrown. Yet it had been known for many years before the actual discovery of the temple that some building of Mentuhetep had existed somewhere at Deir el-Bahari, because both M. Mariette and MM. Maspero and E. Brugsch-Bey had found slabs with the name of this king in the vicinity of the main temple; but the situation of this building and its character, were unknown till the excavations of this season. A great pillar-base and one or two fragments of octagonal columns of grey sandstone which lie away in the extreme southern corner of the *cirque* of Deir el-Bahari, at the mouth of a tomb excavated many years ago by Lord Dufferin, had been conjectured to belong to the unknown building of Mentuhetep, and the present excavations have proved this to be correct; they are pillars from the hypostyle hall.

The main portion of the new temple is built upon an artificially-squared platform of rock, separated from the wall of the Hathor-shrine of the main temple by an open court about 100 feet across. Two sides of the platform have been uncovered during this season's work, revealing a facing wall of fine white limestone blocks, measuring sometimes 6 feet by nearly 4 feet, set in bonded courses, one large, one small, one large, one small, on a foundation of great sandstone blocks 5 feet across and 1 foot high. The joints are beautifully fine, and the stonework can be placed among the best in Egypt. It is typical Middle Kingdom work (Plate E., Fig. 5).

In front of the western face of the platform (the temple is oriented in the same way as the great temple, the latter having been built parallel to it) is a colonnade, originally consisting of twenty-four square columns, each about 2 feet square and about 11 feet in height arranged in two rows of twelve each. One of these rows is perfect in number of columns, but all the columns are broken off at heights varying from 4 to 7 feet above the ground. Each bears the cartouches *Mentuhetep* and *Nebkherurā* alternately, and the ka-name *Sam-Taui* (Plate E., Fig. 2). The pavement on which the colonnade stands is perfectly preserved, as may be seen from the accompanying photograph (Plate E., Fig. 1).

The facing wall of the colonnade was originally covered with reliefs, of which a fragment, representing a procession of boats, is still *in situ*. The rest of the facing wall has here been entirely removed, probably by Ramesside spoilers. The pillars bear XIXth Dynasty graffiti, which shows that at that time the building was falling into ruin; its destruction took place probably not long after.

At the end of the colonnade is the ramp, leading up to the top of the platform 15 to 18 feet above the colonnade. This ramp is not yet uncovered. It goes up to a door-threshold of splendidly polished red granite, *in situ* (Plate E., Fig. 6), one of the finest things found. Of the remains of the gate itself, which was probably a red granite trilithon, like that, still existing, of the main temple, nothing has yet been found. This gate probably marks the centre of the hypostyle hall of octagonal columns on to which it opens (Plate E., Fig. 4). These columns are small and thin, their circular bases measuring 4 feet across; the intercolumniations are very small, measuring only about 7 feet from centre to centre. The best preserved of those in position is 9 feet high. This bears the cartouche of Mentuhetep on the western face, as did all the rest originally. On one the label of a Rameses has also been cut. These columns, like those of the colonnade, are of a dark grey sandstone, with a white colour-wash over them; the hieroglyphs are painted sometimes blue, sometimes yellow.

Of the walls of the hypostyle hall only the two lowest courses of fine limestone blocks remain at any point. These walls were originally decorated with coloured reliefs, of which many fragments were found. They are of two or three different styles, varying greatly in merit, some fulfilling our traditional idea of the rude work of the XIth Dynasty, while others are of very fine work, like the best XIIth Dynasty. The latter may well be the work of the famous sculptor Mertisen, who flourished in the reign of Nebkherurā. The subjects are those appropriate to the funerary chapel of a king; scenes relating to his coronation, processions of warriors and magnates, among whom the captain Kheti and the judge Beza seem to have been among the most prominent, scenes of boat-building and cattle-numbering, &c. From the smashed condition of these reliefs, none of which have as yet been found *in situ*, it is evident that the temple was at some period purposely overthrown and broken up, and the fact that a large number of wooden mallets, wedges, and levers, as well as a fine copper chisel with hardened edge, were found among the *débris*, confirms this conclusion. They are the lost or thrown away tools of the Ramesside workmen who broke up the temple.

A number of fragments of statues and stelæ were found, some of which show that the King Nebkherurā was worshipped here as a tutelary deity of Deir el-Bahari in conjunction with Amen-Rā. On one battered figure, of the later Middle Kingdom, is an inscription containing adorations to the Sun-god and mentioning the land of Punt. I thought at first that it also contained a mention of the Hyksos King (?) Āapehti, to whose period it belongs, but further examination of it has convinced me that this is uncertain. In the court was found a rubbish deposit containing a great number of objects of blue faïence, beads, scarabs, fragments of blue bowls and cups, &c., some of which were obviously votive offerings from the Hathor-shrine in the main temple, thrown down into the court by the priests when the sanctuary became too full. They vary in date from the XIIth to the XXXth Dynasty, the major portion being of the XVIIIth.

The excavation of the XIth Dynasty temple is now about half completed: when finished its ground-plan will be of the highest interest to students of Egyptian architecture. One thing is already clear, that the main idea of the great temple of Deir el-Bahari, which Senmut built for Hatshepsut, with its terraces and colonnades, is taken, not from the "terraced hills" of Punt or Somaliland, but simply from the older temple to the south, in which we have the prototype of the great temple, with its terrace, colonnade, and ramp, on a small scale. Only the arrangements on top of the platform are different in the two temples. Hatshepsut's temple was then in the time of the XVIIIth Dynasty a magnificent piece of archaism. H. R. HALL.

Totemism. Lang.

A Theory of Arunta Totemism. *By Andrew Lang.* 44

Messrs. Spencer and Gillen have shown that totemism, among the Arunta and their neighbours towards the north, is highly peculiar. The totem is not, as elsewhere, hereditary, either in the male or female line; men and women of the same totem may marry, contrary to universal law elsewhere, children derive their totems from the local ghosts (who haunt the Oknanikilla or spots where the ancestors of the "dream time" "went underground") near the supposed place of each child's conception. Such Oknanikilla (ghostly local totem centres marked by rocks or trees) are scattered all about the country.

Thus totems do not, as elsewhere, mark any exogamous limit. Exogamy is determined by each person's "matrimonial class," and the class depends on that of each child's *father*. Among the living, as among the dead, totems are *local*, the people at one place may be almost all cats, or emus, or grubs, and so on.

Thus the Arunta totems have no importance in social law, they come to the front chiefly at *Intichiuma*, where men of a totem work magic for the purpose of its increase as part of the tribal food supply.

It has been suggested by Mr. Spencer and Mr. J. G. Frazer that, perhaps, the Arunta may be the original or oldest extant form of totemism. Originally totem groups may have merely been co-operative magical societies, with no bearing on marriage law. In other places the totems only became exogamous after an exogamous bi-section of the horde was made, and when no totem was allowed to occur in *both* exogamous divisions—"primary classes" or "phratries." The Arunta did not thus arrange their totems; all other men did, therefore the Arunta totems alone are not exogamous.*

The objections to this view are patent. The "primitive" type of Australian tribe, in Mr. Howitt's opinion, has two phratries, with the arrangement that no totem kin occurs in both. "Matrimonial classes," the primitive type has none, and descent is reckoned in the female line. The Arunta reckon in the male line, and have no known phratries, only four or eight opposed sets of "matrimonial classes." Totems, thanks to the Arunta method of obtaining them by the accident of *locality*, are not confined to either opposed set of exogamous classes, and, therefore, are not exogamous. Now, *local* totemism is the necessary result of reckoning in the male line, it can have no other cause, and such reckoning cannot be primitive; therefore, Arunta totemism is not primitive. But let us observe that among the Arunta reckoning in the male line must be very old. Their myths allow for no other mode of reckoning, even in the "Dream time"—the *Alcheringa*. This is obvious, because the wandering ancestors in the myths are always vagrant groups, setting out from a local totem centre, while in each case all the members are of one totem. This can only occur, in fact, under a system of reckoning in the male line. Given three brothers, all emus, their children, whatever the totems of their mothers may be, are all emus also. Thus, even now, most members of an Arunta local group are all of one totem.†

Yet this is a very extraordinary fact, because to-day the Arunta do *not* inherit totems from their fathers. Thus the prevalence of local totemism to-day can only be accounted for by one explanation. Each group must wander in search of food in an area where the Oknanikilla, or ghostly local totem centres, are mainly all of one totem, which communicates itself to the children.

At Alice Springs, where the natives are almost exclusively Grubs by totem, they must have been conceived, almost exclusively, at places where their ancestors of the then local totem Grub "went under ground." No other explanation is conceivable. Therefore, the Arunta hold, rightly or wrongly, that even in the dream time their

* See Mr. Spencer in *Journ. Anthr. Inst.*, XXVIII., 275-80; Mr. Frazer, 281-86.

† *Natives of Central Australia*, p. 9.

mythical ancestors were in local totem groups, which, again, can now only be the result of reckoning in the male line, which is not primitive.

At each Oknanikilla the ghosts of men of the dream-time, who lived in local totem centres, "went under ground"—practically, were buried. Their ghosts specially haunt the *churinga*, or stone amulets, engraved with totemic devices, which are found on the spot. When a child is born, the churinga that was his in a previous stage of existence is hunted for, and is sometimes found. Mr. Spencer supposes that an old man purposely drops a churinga on the spot, but he knows natives who have actually found them.* If they cannot find a stone churinga they make one—of *wood*. It does not seem to me that it would be easy to drop an old stone churinga, "and the same with intent to deceive," because each stone churinga has its known owner in the tribe, and all are kept in sacred hiding places, *Ertnatulunga*, and are frequently taken out, rubbed with ochre, carefully reviewed, and used for magical rites.

It is plain that the people, the supposed ancestors, who dropped the stone churinga all over the place, did not, as now the Arunta do, regulate the descent of these articles, when an owner died or a totem group became extinct, by the present well-organised system of inheritance. Each churinga now is carefully conveyed to its proper legal Ertnatulunga. Clearly this was *not* the rule in the dream time. Nothing is said to that effect in the myths, as reported; the mythical ancestors merely dropped their churinga where they went under ground. No longer are they thus dropped, they are carefully guarded, but the myth has to take the shape that they were dropped of old, because the churinga are found, near the Nanja, or spirit trees, of the dead ancestors.

Thus, the Ertnatulunga, the sacred places where churinga are kept, are a relatively later institution.

In themselves the churinga are but inscribed stone amulets, of a class familiar to American and Portuguese archæologists, and not unknown in Scotland. My conjecture is that the Arunta, having found these objects in old local totem centres, mythically cemeteries, have imagined that the amulets are specially haunted by old local totemic ghosts of ancestors, and on that belief have based their actual and most peculiar theory of re-incarnation of the said local totem ghosts, and also their own practice of thus *locally* inheriting the totem in association with the haunted churinga.

For we must remark, that eliminating the churinga belief, the Arunta system of totemism is nothing at all but the familiar and confessedly secondary system of totemism with descent in the male line, and, consequently, with local totem centres as at present. It is the churinga belief, and nothing else, that has made it possible for the same totem to appear in *both* opposed sets of matrimonial classes, so that a kangaroo may marry a kangaroo, by totem, so long as she is in the matrimonial class, not his own, into which he must marry. The totemic spirit "deliberately chooses to go into a "Kumara instead of a Bulthara woman, so the natives say"—that is, into a woman of the wrong class—write Messrs. Spencer and Gillen.† Even now, the great majority of members of each totem still belong to one of the two exogamous moieties of the tribe, what we call phratries in tribes of primitive type.‡

Now totems among the Arunta would be exogamous, as elsewhere, if, as elsewhere, each totem belonged entirely to one only of the exogamous moieties, or sets of matrimonial classes. But the churinga belief enables a person to belong to a class which is not that of his Alcheringa ancestor.§ Therefore it is plain that the churinga belief causes the Arunta abnormality: the totems are not exogamous. Messrs. Spencer and Gillen themselves say: "It seems as if in the central Australian tribes the totemic system "*has undergone a somewhat curious development.*"‖

* *Natives of Central Australia*, p. 132. † *Native Tribes*, p. 125.
‡ *Op. cit.*, 125; for examples *see* pp. 169, 189.
§ *Op. cit.*, p. 125. ‖ *Op. cit.*, p. 211.

That is precisely my own argument. The system of the Arunta had, quite normally, reached the stage of totemism with local totem centres, due to reckoning in the male line. At this point arose the churinga belief, which causes the abnormality. That very peculiar and unusual belief is due to speculation about the stone churinga found at Nanja—trees or rocks believed to mark the burial places, practically, of ancestors. Excavations might elucidate that point though the churinga are not dug up, they are "surface-finds." The belief cannot and does not arise in places where totem-marked stone churinga are unknown. In all probability the marks—concentric circles, half circles, and other archaic ornaments—familiar in European sites, palæolithic or neolithic, had originally no totemic significance. That is only the explanation given by the myth.

If these elucidations be deemed probable, they merely fall into line with the regular evolution of totemism. "All abnormal instances," writes Mr. Howitt, "I have found to "be connected with changes in the line of descent. The primitive and complete "forms" (of totemism) "have uterine descent, and it is in cases where descent is "counted in the male line that I find the most abnormal forms to occur." *

Of all forms the Arunta is the most abnormal, and the abnormality is due to the churinga belief, arising in a society where, already, reckoning in the male line prevailed. The Intichiuma, or totemic magic rites, are not found, to my knowledge, among tribes with phratries and female descent, except among tribes which are near neighbours of the Arunta, such as the Urabunna and Dieri, and, in these cases, may be explained by borrowing, which is demonstrably very active in Australia.

If there is right reason in these remarks, we need not look for the origin of totemism among the peculiar practices of the Arunta, with their absence of phratries, their numerous matrimonial classes, their totem local centres, their inheritance of office and class in the male line, and their peculiar churinga superstition, itself based on a myth accounting for the discovery of stone amulets near burial places, real or supposed.

It cannot be denied that Arunta totemism, save for the churinga superstition, is only ordinary totemism with reckoning in the male line. I may err in guessing at the origin of the churinga superstition, but, undeniably, it can only exist where stone amulets exist, and is a consequence, not the cause of their existence. And it would not have existed if the present customs of sacred treasure houses, Ertnatulunga, and definite inheritance of the churinga of the dead, had always, from the first, been observed. I do not mean that belief in the reincarnation of ancestral spirits is peculiar to the Arunta, of course, but that the association of the belief with the stone amulets found at Oknanikilla is the only cause of the non-exogamous character of Arunta totems.

ANDREW LANG.

Fiji. Allardyce.

The Fijians in Peace and War. *Being an Abstract of a Lecture delivered before the Anthropological Institute on February* 23, 1904, *by the Hon. W. L. Allardyce, C.M.G.* **45**

According to the native tradition Fiji was peopled by immigration. Three brothers landed at Vunda on the north-west coast of Viti-Levu, and after living there for a short time went up into the hills. Here the eldest brother became ill, and calling his people to him, sent them out to colonise the other islands of the group, which in this way received their population. It is interesting to note that the word "Vunda" means "our origin." The tradition of an origin from the north-west receives further confirmation from the belief current concerning the spirits of the departed. Across Viti-Levu runs a spirit path called by the natives Sala ni yalo, along which travel the ghosts of the dead, until, after many adventures, they reach Vunda, whence the ghosts plunge

* *Report of Regents of the Smithsonian Institution*, 1883, p. 801.

into the ocean and finally return to the home of their ancestors. The Fijians on Viti-Levu further regard themselves not only as one people, but as of a common stock, a belief well illustrated by the salutation which frequently passes between natives, even though they be strangers, and living long distances apart, when they meet—Kai Vu ni yavu ("You of my foundation"). In spite of this belief, however, the physical type throughout the group varies considerably, and a certain admixture of Polynesian blood and culture appears to have taken place, particularly in the eastern portion of the group. In Viti-Levu and Vanua Levu the Melanesian dominates, but further east may be met individuals with longer hair, which shows a tendency to hang over, a lighter skin, and more refined features. In the inland parts the houses are conical in shape, with a centre post and a single door, and covered with a shaggy thatch; on the coast they are oblong with an angled roof supported by a projecting ridge-pole (Fig. 1). The latter, in the case of the dwellings of chiefs, is ornamented at the ends with cowries. In the south-east are found houses with rounded ends, a sure sign of Polynesian influence. The chief's house is a large erection, divided by a partition into two portions, one of which serves as the chief's private apartments, and the other as the common meeting place of the village. On this partition are fastened various official documents relating to matters awaiting settlement by the chief, placed where they will catch his eye whenever he enters his private dwelling (Fig. 2). The house is built by the united efforts of the villagers, and in return the chief has to arrange that the builders are properly fed and otherwise remunerated. House-building is on the communal principle, a division of the tribe being responsible for a section.

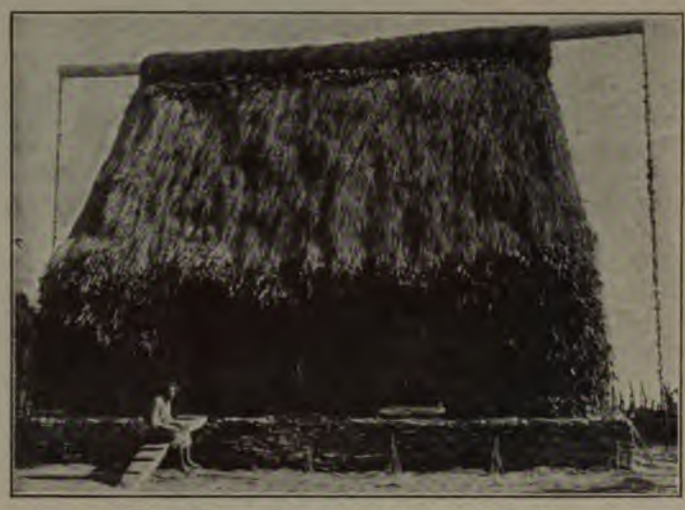


FIG. 1.—EXTERIOR OF CHIEF'S HOUSE, FIJI.

FIG. 2.—INTERIOR OF CHIEF'S HOUSE, FIJI.

The boats of the Fijians are of several kinds; dug-out canoes were used on the rivers for bringing produce down to the coast, the so-called roads in the interior in many cases followed the heights, and were therefore unsuitable for transport. For seafaring there is a canoe with an outrigger which is kept to windward, and a large triangular sail (Fig. 3). This form of craft can sail very close to the wind, but makes a great deal of leeway; it is steered with an oar. In the old days there was also the big war-canoe, consisting of two canoes connected by a platform, with a mast 60 feet high, and sometimes three or four steering oars, each requiring the attention of two or three men.

Of the industries of the Fijians the most important ethnographically is the making of pottery, an art which is practised in a few only of the islands of Melanesia. Next to that comes the making of bark-cloth.

Kava, or Yaqona, is drunk on all occasions of formality and rejoicing, and in this connection the Fijians observe a ceremony peculiar to themselves. Technically the owner of the house where the Kava is drunk has the privilege of taking the first drink, but in practice he invariably waives the right in favour of the highest chief present. After the chief his henchman, or Matanivanua (eye of the land), has the right of drinking, then the chief next in rank, then his Matanivanua, and so on.

FIG. 3.—SEA-GOING CANOE, FIJI.

The natives have dances, which they perform on various occasions; in one of these, the spear dance, the performers appear swathed in many folds of bark-cloth, much of which is removed and presented to the onlookers.

War was common in the old days between the many chiefs and their respective retainers. Before the commencement of operations the ancestral spirits were always consulted. Fighting took the form mainly of ambuscades and desultory skirmishing in the bush; engagements in the open were rare. The Fijian attitude towards war is well seen in the Fijian couplet, which may be translated :—

"'Tis certain death to brave it out,
'Tis but a jest to join the rout."

In 1894 two native teachers were killed and eaten in Vanua Levu, and the lecturer went up country with some of the native constabulary to arrest the perpetrators of the crime. Before starting a review was held, after which the following performance took place. The chief stepped to the front, and one of the warriors rushing up to him shouted, "Do you see me? Your enemies will to-morrow." He retired, and another leaped forward exclaiming, "I am the following wind; I am the south-east trade; I will drive everyone before me." Then another with a club and musket, the former of which he dashed to the ground with the words, "The club may miss, but not the musket," and so on. The natives of the locality refused to deliver up the criminals and entrenched themselves in an old fort on a hill, surrounded on three sides by precipices, and on the south by the forest. The approach was defended by a palisade, from which

floated long streamers of white native cloth, and fortified with large branches of orange trees. The fort was stormed, captured, and burnt. Among the objects found in the village were some "mbotha." These mbotha are memorials of slain warriors. It was formerly the custom when a man was killed in war to wrap his head or waist cloth round his spear and keep it in memory of him. The custom has long been obsolete, and consequently the mbotha are very rare.

With regard to the fire-walking ceremony, which is performed only on the island of Beqa and by the members of a particular tribe, the following legend is told of its origin. In the old days in the village of Navaikaisese lived an old storyteller of the name of Dredre. It was the custom to gather on certain days in a house and listen to the legends he used to relate and to reward his services with a present. A certain man named Tui Qalita was informed that he would be expected to provide the reward on the next occasion, so he took his digging-stick and went to a spring where he knew was a large eel. He dug and dug but found nothing, until at last he felt a hand at the bottom of the excavation; further efforts disclosed an arm, then a head, and finally he pulled out a man, who immediately begged the finder to spare his life. Tui Qalita refused, meaning to serve up his captive as a present for Dredre. The following dialogue then took place:—

"Spare me and I will be your god of war."

"That is no good to me; my troops are always victorious."

"I will be your god of property."

"I always import my cloth."

"Your tiqa god." (Tiqa is a game played with a weighted stick.)

"My tiqa-stick flies always far beyond the rest."

"Your god of women."

"Heaven forfend! No; you must be my present to Dredre."

Tui Qalita then asked his name, and he replied, "Tui Namoliwai, and my home is "the home from which you have unearthed me. Permit me once again to speak, sir. "Hereafter you people of Sawau shall bake Masawe (Dracæna). Let you and me be "baked together with it for four nights. This power I will confer on you."

After much persuasion Tui Qalita at last consented; both emerged from the oven unharmed, and Tui Namoliwai conferred the privilege of immunity from fire on Tui Qalita's descendants for ever.

The ceremony which is supposed to commemorate this event is conducted as follows:—A circular pit is dug, 3 feet deep and 30 feet across; this is filled with alternate layers of timber and stones. The pile is kindled and burns for about twelve hours, when the embers are removed by means of non-combustible vines, and the red-hot stones are levelled by means of levers made from similar materials. The twelve or fourteen members of the privileged tribe come forward and walk round and through the oven on the stones. The heat of the latter is considerable; a handkerchief laid on one of the stones was charred, and a thermometer suspended over the centre of the oven registered 280 deg. Fahr., when the solder melted. Mr. Allardyce examined the feet of the performers both before and after the ceremony, and was convinced that no preparation of any kind was rubbed on them. No signs of burning were discovered, and even the hair on the leg was not singed. The length of time occupied by this part of the ceremony is not more than a minute; the performers walk quite slowly. After this leaves and Masawe are thrown on the stones, and the latter baked and eaten.

As a partial explanation of this apparent immunity from fire the lecturer mentioned the fact that the village faces north-west, and is consequently sheltered from the prevailing wind (the S.E. trade), while it is exposed to the full heat of the sun. The natives are accustomed to walk about barefoot on the rocks when the latter are at such a temperature that an European cannot keep his hand on them, and in this way the

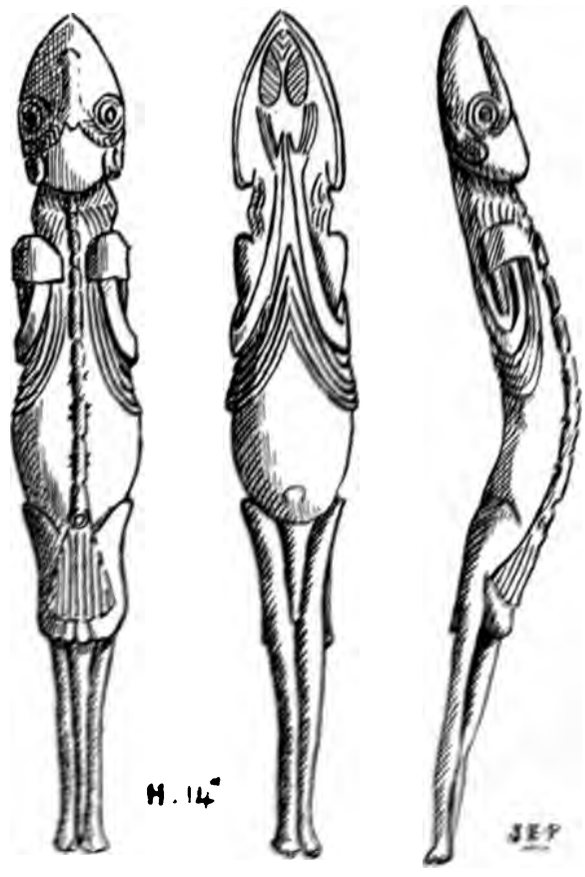
soles of the feet become hardened. Doubtless the intense faith of the performers also contributes to their security.

[As an instance of the amount of heat which the foot, even of an European, will stand, I may mention that I have seen a cadet in the merchant service, who had been accustomed to walk about the deck bare-foot, hold a lighted wax match under his heel with the flame licking the skin until burnt out. He assured me that he felt no inconvenience from the heat, and certainly no signs of burning appeared on the skin.—Ed.]

Easter Island. **Edge-Partington.**

A "Domestic Idol" from Easter Island (Rapa-nui). *By J. Edge-Partington.* **46**

I have lately acquired one of the so-called "domestic idols" of Easter Island, which differs somewhat from those in the British Museum, figured in the *Ethnographical Album* (Plate 2). It is carved out of a naturally bent piece of Toro-miro or *Edwardsia*, a species of mimosa, and represents a male human figure with the head and tail of a lizard. The eyes are represented by an inlay of bone and obsidian. In nearly all these "idols" representing human forms the arms are placed at the sides, but in this case they are drawn up and represented in very low relief on the underside of the chest and head; from this it would appear that the intention of the craftsman was to emphasise the lizard-like rather than the human aspect of the figure. This specimen resembles those of purely human form in having the ribs and backbone strongly defined, and over the lumbar region is carved the ring common to them all. The spine at its base spreads out into a fan-shaped end partly covering the buttocks, from which extends a long tapering tail, lying in the hollow formed by the closed legs. The backbone is pierced at three different points for suspension.



Mr. Linton Palmer says that these images were kept in grass houses, either in niches or suspended from the ridge-pole, and were carefully wrapped up in native cloth or tapa (*Lit. and Phil. Soc., Liverpool*, 1875), but were not worshipped (*Journ. Roy. Geo. Soc.*, XL., p. 180). Paymaster Thomson in *Smithsonian Report*, 1889, p. 534, speaks of these figures as made to represent deceased chiefs and persons of note, and states that they were given a place at feasts and ceremonies. This, probably, would only apply to

those of human form. Mr. Linton Palmer suggests that they may have been used for divining purposes (*loc. cit.*, p. 16), and quotes similar customs in New Zealand as noted by Sir George Grey in *Polynesian Mythology*.

On the heads of the male human figure are generally found carved in low relief representations of birds, &c. It will be noticed that in the figure before us there is what looks like a totemic mark on the under jaw of the lizard. J. EDGE-PARTINGTON.

China. **Edge-Partington.**

Tien-tsin Mud Figures. *By J. Edge-Partington.* **47**

Among the most friable of China's art manufactures are the sun-dried mud figures of Tien-tsin. Out of the number I brought home with me in 1880, the one figured here is the only one that remains, owing to the fact that it was kept under glass; the rest crumbled away from exposure to the air. It is 8·3 inches in height and represents a very old man with white hair, which from all appearances has been fixed in the soft mud previous to drying; that he is a man of substance is shown by the length of his nails. Considering the high artistic quality of this manufacture, it is remarkable that more specimens have not been preserved in spite of their very fragile nature. The figure is now in the British Museum. J. EDGE-PARTINGTON.

REVIEWS.

Totemism. **Hill-Tout.**

Totemism: A Consideration of its Origin and Import. By C. Hill-Tout. (*Trans. Roy. Soc. Canada*, 2nd Ser., IX., pages 61–99.) **48**

The subject of totemism was discussed in MAN, 1903, 75, 84, 85, by the late Major J. W. Powell, Mr. E. S. Hartland, and myself. In that controversy, unhappily cut short by Major Powell's lamented death, I took exception to the terminology of American anthropologists and pointed out that it did not make for clearness, which is the first essential of a scientific nomenclature. This controversy Mr. Hill-Tout now takes up and defends the position adopted by Major Powell and, apparently, by all other American anthropologists.

I pointed out in my note on the American view that three questions were at issue: (1) How far the terminology came up to a scientific standard; (2) how far their definition of totemism fulfilled its purpose of strictly defining the limits of the system of ideas to which American anthropologists apply the name; and (3) how far the classification of primitive ideas which they adopt is both logical and useful. Under the impression that the formal question of terminology is identical with the fundamental question of the basis of the whole system, Mr. Hill-Tout now argues that my criticism of Major Powell was based on an entire failure to comprehend the American point of view. The justice of this criticism, which seems to me to rest on a serious confusion of thought, I cannot admit.

Major Powell used the term totem for (1) a body of people (gens or clan) united by ties of consanguinity, (2) the name of this body, and (3) their mark or "clay"; (4) the object from which the mark was derived, and to which alone the term totem is applied in Europe, is elsewhere (*Johnson's Encycl.*) a totem; but this sense is omitted in MAN; it is (5) the name of a tribe formed of two or more clans or gentes; it is also (6) the puberty name of an individual, and (7) the object from which the name is derived; it is, further, (8) the name of a shamanistic society, formed by voluntary association, and (9) the object from which such a society takes its name. To this system of nomenclature I objected that everything was called by the same name, a view which I see no reason for changing, but, *pace* Mr. Hill-Tout, that has absolutely nothing to do with my acceptance of, or refusal to accept, the American classification under one head of the primitive beliefs and practices with which Major Powell was dealing. I will make this clear by a simple example. Four-legged objects, such as elephants, babies (before they find their legs), chairs, and crocodiles, have, from the point of view of legs, a unity of their own. It may be desirable to discuss them from that point of view, but I cannot see that anything is gained by calling them all elephants. If in reply to Mr. A., who uses this name for the four classes of objects, I object that his terminology is confusing and obscures his meaning, I by no means deny that the objects in question possess, from the point of view adopted, a certain unity. But the question of the value of the classification of the universe into four-legged and not-four-legged objects is quite another matter, and must not be confused with the question of whether they are all to be termed elephants indiscriminately.

The adequacy of the definition is again a different question from both that of terminology and that of the underlying principles of classification. If we are dealing with four-legged objects I may enquire whether the definition does not unintentionally include objects with heterogeneous legs, such as a man on crutches, &c. Mr. Hill-Tout has done excellent work in other directions, but in taking up Major Powell's controversy he has been unfortunate.

Mr. Hill-Tout defends Major Powell's terminology on the ground that (1) the analysis of primitive beliefs on which Major Powell based his conception of totemism is accurate and logical, and (2) that the Algonquins did, as a matter of fact, apply the term totem to all the objects (phenomena Mr. Hill-Tout terms them) enumerated above. I have already shown that his first contention is based on a confusion of thought. As regards his second, no evidence has so far been produced to the effect that the Amerinds actually use the term in all the nine senses enumerated above. Even were it otherwise I cannot admit that the Algonquians are better acquainted with the essentials of a scientific terminology than we are. Native usage is important as showing the nature of primitive classification and as an aid to discovering the ultimate meaning of native beliefs and practices, but we are no more bound to call everything a totem than we are bound to follow the natives of Calabar, to whom horses, carriages, and wheelbarrows were unknown in pre-European days, in calling a wheelbarrow "a white man's little cow house." Terminology is a matter of civilised convenience, not of savage usage.

I now turn to the second point mentioned above—the adequacy or otherwise of the definition. Major Powell tells us totemism is a doctrine of naming and does not define it further in any formal way. I have quite failed to discover why, if the definition is accurate, Major Powell includes the puberty name of the individual and excludes other personal names, magical or non-magical. Mr. Hill-Tout seems to differ from Major Powell here and decides the totemic character or otherwise of the name by the criterion of the source from which it is drawn. If it is derived from a tutelary spirit it is totemic, but not otherwise. As I pointed out in my criticism of Major Powell, it was only by showing some inner unity of this kind that his position could be justified. On

this point, therefore, Mr. Hill-Tout, unconsciously, as it appears, accepts my criticism of Major Powell as well-founded.

I therefore pass on to the third question. Does the underlying unity postulated by Mr. Hill-Tout exist? Is a tutelary spirit, who gives his name to a person or body of persons, associated with (*a*) individuals, (*b*) clans and gentes, (*c*) tribes, and (*d*) voluntary shamanistic associations?

The first of these cases hardly calls for discussion. It is abundantly clear that an affirmative answer is correct. I may, however, ask Mr. Hill-Tout why, if the tutelary spirit is the essential feature of totemism, he excludes the witch with her familiar and the werman with his animal double. Does he in this case accept Major Powell's view and make the absence of the name decisive?

As regards the last case, Major Powell and Mr. Hill-Tout seem to be at variance. The former says "it may be that the name (!) of the society becomes its tutelary deity," but of this there is yet insufficient evidence. Mr. Hill-Tout, on the other hand, has no hesitation in assigning a guardian spirit to the "medicine societies." European anthropologists may, perhaps, be excused if they regard the American view as unsettled, both in this case and that of the canon of totemism, and ask American anthropologists to agree among themselves on fundamental points before they charge us with a failure to appreciate the evidence.

The tutelary deity of the tribe Mr. Hill-Tout leaves unmentioned, whether because no case is known to him or because he does not regard such a belief as properly classifiable under totemism, I do not venture to say. Here, again, America seems undecided. The question of the tutelary deity of the clan or gens (*i.e.*, matri- or patri-lineal totem-kin) is also a point on which Mr. Hill-Tout differs from Major Powell. According to the former, whose view I propose to discuss later, the totem-kin is the expanded family of an individual or of the sister of an individual who had for his nagual (a term I propose to use for the "individual totem") the subsequent totem of the kin. Major Powell, however, writes: "the totem name of the clan and the gens . . . " become the tutelary deities of these bodies." In Mr. Hill-Tout's view the deity existed before the kin had come into being. Mr. Powell, on the other hand, believed that the name (not the thing denominated by the name) becomes the tutelary deity and thus takes a view of the origin of their totemism which closely approximates to that of Mr. Lang. Elsewhere, however, Major Powell conceives that the kin adopted the god, who gave his name to the clan (*Johnson's Univ. Cycl.*, Art. Indians), a view which seems irreconcileable with that put forward in MAN, as well as with Mr. Hill-Tout's view.

I am not, however, here concerned with questions of origin, but with questions of fact. Both Major Powell and Mr. Hill-Tout ascribe a tutelary deity to the totem-kin which is of the same nature as the tutelary deity of the individual. We must, I suppose, regard this as the accepted American view. But, apart from the evidence derived from the tribes of the north-west, which can hardly be regarded as typical cases of totemic peoples at the present day, still less of pre-totemic peoples emerging into totemisms by a process of unhampered evolution free from extraneous influences, I am not aware that any evidence has been published which justifies the statement.

In my article of 1902 I set forth all the facts known to me which could be held to justify in any degree Major Powell's assimilation of kin totems to those of individuals. I was able to quote two cases from Australia in which animistic ideas seemed to be associated with kin-totemism. These were, however, very far from justifying the assertion that there was a tutelary deity of this clan.

In the case of the Geawe-Gal (*Kamilaroi and Kurnai*, p. 280), which formerly occupied part of the Sidney district, it was asserted that they believed every one had within himself an affinity to the spirit of some beast, bird, or reptile, a fact which they

connected in some way with their generic names. The name Geawe-Gal means "the men of Geawe"; if, therefore, they were a totem-kin it follows that they must have had male descent, a condition which, in Australia, is associated with all sorts of abnormalities. The only other statement to the same effect, slightly more definite, which I have found, refers to another of the same group of tribes, a fact which seems to indicate an abnormal development.

The other piece of evidence I was able to produce was derived from the burial custom of the tribe of Elgin Downs, North Queensland, which I have not been able to identify, but which may be the Narboo Murre or one of the sub-tribes on the Belgando; they divined from the track of an animal the totem of the sorcerer who had killed the dead man; from this I inferred that, like the wer-man and the wizard of other countries, the Queensland black believed he was able to take animal form, that this form must be that of his kin-totem. Mr. Lang has urged against this that it would be impossible to identify a man if only his kin-totem were known, though it might be possible if his individual totem were discovered. I cannot admit that the objection is a valid one. In the first place, there is no reason to suppose that it would be easier to identify the malefactor by his individual totem (nagual), for there may be just as many or more persons with the same nagual as with the same kin-totem. In the second place, it is a matter of common knowledge that, in the absence of the individual criminal, it is, on all the principles of savage justice, sufficient to kill his kinsman. Consequently if the Myall can discover to what kin the sorcerer belongs he need seek no further. I therefore uphold my interpretation of the facts. This is, however, very possibly an exceptional case, and in any event it is a far cry from a wer-animal to a tutelary deity of the kin. So far as Australia is concerned, therefore, I find no support for Mr. Hill-Tout's assertion. It is unfortunate that he has not given us the American evidence, the nature of which I have no means of knowing.

It will perhaps be convenient at this point to draw attention to an extraordinary statement made by Mr. Hill-Tout (p. 85), which is certainly not true of any existing Australian totem group, nor, so far as I am aware, is there any American case. "American tribal society presents us," says Mr. Hill-Tout, "with totem groups living "under endogamous regulations and marrying strictly within the family or totem group. "And the same thing is found in Australia." That is to say, we are to believe that there are clans or gentes who may not go outside the limits of their own group in search of a wife. Until Mr. Hill-Tout quotes his evidence I decline to believe it. Endogamy is, it is true, a term that has been loosely used to denote the prohibition of marriage not outside the kinship group, but outside the tribe. Endogamy in this sense does not exist in Australia, so far as I am aware, nor is the term in this sense the correlative of exogamy, which means the prohibition of marriage within the kinship group. But Mr. Hill-Tout does not use exogamy in this sense, nor yet in the still looser sense in which it only implies that tribesmen or clansmen are permitted to marry within the tribe or clan. I can only suppose that Mr. Hill-Tout is using his term in some cryptic sense. That this may be so I infer from a passage in *Proc. Roy. Soc., Canada*, VII., 14, where I find that he writes "the gens has developed by amalgamation "into the clan" among the Kwakiutl.

This passage remained incomprehensible until I discovered that Mr. Hill-Tout (*Brit. Assoc. Rep.*, 1900, p. 477) uses clan to denote a group composed of blood relatives to the sixth generation (which had therefore neither exclusively matri-lineal descent nor any fixed limits) and gens for the local group formed by an aggregation of "clans."

Mr. Hill-Tout complains that European anthropologists do not understand the views of American students. Possibly the reason is to be found in part in the extraordinary looseness with which they use terms which have in Europe a recognised meaning. I

venture to think it is due in part also to a fundamental looseness of thought and inaccuracy of statement, or the part of American students, of which the various arguments and statements to which I have taken exception in the foregoing are examples.

N. W. THOMAS.

Paraguay. **Grubbe.**

Among the Indians of the Paraguayan Chaco: A Story of Missionary Work in South America. Told by W. Brabrooke Grubbe and his fellow-workers. Edited by Gertrude Wilson, B.Litt. London: South American Missionary Society, 1904. Pp. xiv + 176. 23 × 13 cm. Price 2*s.* 6*d.* **49**

This interesting little book is in many respects supplementary to the paper on the Lengua, published in *Journ. Anthr. Inst.*, XXXI., 280 *et seq.* The Towothli, the Paisiaptos, and the Suhin, as well as the Lengua, are, however, included; and, unfortunately for those who regard details of savage beliefs and customs as subjects on which exact statements are desirable, we are not told in many cases to which of the tribes the information applies. From the same point of view it is a matter for regret that we have no means of knowing how far the words of the book are the work of the editor, and how far Mr. Grubbe is responsible for them. This is particularly the case when explanations of the superstitions are attempted. We read, for example, that no one touches a knife when a rainbow is in the sky for fear of cutting himself. The original reason is more likely to have been a fear of offending or injuring the rainbow, and it would be well to know if the explanation is that given by the Indians themselves. The suggestion on the same page that when the sun is trying "to break through the clouds a lighted stick " is held up to encourage him " savours strongly of European influence; it is hardly likely to be a product of the unsophisticated native mind, and is probably not derived from the natives at all. With a little more care in indicating sources and distinguishing in an unmistakeable manner the racial provenience of each item the usefulness of the book would have been much increased at no cost to its interest as a record of missionary work.

The view is taken that witchcraft is all jugglery and imposition. So far as the witch doctors deal with cases susceptible of amelioration or cure by suggestion, this is hardly accurate; the influence of the witch doctors no doubt depends a good deal on charlatanism; their power of suggestion is thereby enhanced in a manner which, if hardly legitimate, can, perhaps, be paralleled in civilised countries. But to put down the cures effected by them as entirely superstitious is to ignore the universally prevalent element of suggestion, with or without hypnotism, in medicine. If the savage witch doctor sucks a beetle or a fish-bone out of your leg when it hurts you, he is only doing in his way what the fashionable physician does in his way when he prescribes a bread pill or some equally harmless and in itself inoperative remedy.

Among other items of interest is the mention of a deluge myth, the details of which are, however, very meagre. It seems to be of the same type as the Araucanian story. A mythical serpent, Boyrusu, is said to swallow girls at puberty, if they are not confined to their huts. At marriage the husband goes to live with his wife's people, but not infrequently spends part of his time in his own village. On page 69 we find a possible trace of totemism. Some Indians will not eat wild cat, others object to the flesh of the fox.

Some interesting information is given about technology, dancing and singing, and other points, but hardly in a systematic manner. In this respect English missionaries might well copy the Germans, who are encouraged by their Government to supply information as to the natives with whom they come in contact, and in many cases do most excellent work in this direction. N. W. T.

Africa. **Johnston.**

The Nile Quest: a Record of the Exploration of the Nile and its Basin. By Sir Harry Johnston, G.C.M.G., K.C.B. (President of the African Society). **50** With illustrations from drawings and photographs by the author and others; with maps by J. G. Bartholomew. London: Lawrence and Bullen, Ltd., 1903. Pp. xv + 341. Index and two appendices. 23 × 15 cm. Price 7*s.* 6*d.*

The history of North Africa in the ordinary sense has yet to be written. Hitherto it has been almost exclusively the history of individuals, the record of their struggles and achievements in a quest as dangerous and almost as difficult as that of Arthur's knights; calling, like it, for faith, courage, and endurance, and too often ending in failure and death. It is, therefore, peculiarly fitting that this volume should be the first of a series which, the editor tells us, is to be an effort to "make the story of exploration "circle round the personality of the men who had the leading share in carrying on the "adventurous work."

Sir Harry Johnston has given us an eminently readable account of the story of the search for and discovery of the sources of the Nile. In these days the public demands its information in a condensed form; few general readers care to attack a four or five volume record of one man's experiences, especially when a certain proportion is open to contradiction and correction. Yet it becomes more and more evident that Africa is a factor in the future to be reckoned with, not merely as a happy hunting ground for explorers, not even as a bone of contention between nations jealous of each other's prestige, but as a practical outlet for the energies of Europe. It is then increasingly desirable that we should be enabled to realise what this country is like which has been opened up at the cost of the blood and sweat of so many.

This book traces the contributions of each race from the earliest times to the present day. It is with considerable surprise that we learn the extent and accuracy of the knowledge possessed by the Phœnicians and Greeks concerning the interior of Northern Africa and the sources and course of the Nile. The efforts and successes of modern explorers have overshadowed those of their predecessors that we are apt to ignore the latter, and it is probable that the name of Bruce will be the first to fall with a familiar sound on modern ears. Nevertheless, Johnston tells us that the Mountains of the Moon and the twin lakes at the source of the White Nile were described to Diogenes, the Greek explorer, by Arabs in the year 50 A.D., and the geographers of that day and even earlier made astonishingly accurate maps of the Nile basin.

The plan of giving a separate chapter to the emissaries of each nation or race, though it has the advantage of avoiding any unfairness, despite the unavoidable preponderance of British names in the list of those who have devoted themselves to the solving of the great riddle, involves a certain amount of repetition. Another drawback is that it occasionally results in confusing the reader as to dates. He is carried on to the present day in one chapter and then finds himself thrown back forty or fifty years in the next. That the solution of the problem is by no means solely due to the restless energy of the Anglo-Saxon is made abundantly evident on glancing through the roll of names given at the end of the book, wherein are shown French, Germans, Italians, Portuguese; in fact, almost every race in Europe may claim to be represented. It would be interesting to trace the relative success of the various nationalities to their characteristic physique. It is noticeable that the sturdy Britons and Germans usually withstood the material difficulties of the way, while the slighter Gaul seems to have succumbed to the inevitable hardships. Of Italians, all who have made the attempt appear to have attained a great degree of success, especially Romolo Gessi, Gordon's ally.

Among the most interesting chapters in the book we may note those on Bruce, Speke, and the famous Emin Pasha. That on Dr. Schweinfurth also contains much to arrest the attention; indeed, whenever the author allows himself to dwell on an

individual, as in the romantic tragedy of Miss Tinne, he arouses interest, while his brief quotations frequently leave one, like Oliver Twist, asking for more. There is, on the other hand, a perhaps unavoidable crowding in those chapters devoted to the less distinguished or successful seekers. It is, of course, impossible to give in any detail the experiences of every man, but the attempt to enumerate all in so little space occasionally results in a feeling of congestion. We regret also a tendency to dwell on disputes better forgotten, and even at the time of their occurrence purely personal, between some of the most famous men whose exploits are recorded. Some jealousy and heartburning was no doubt inevitable, but since they have done noble work nobly we cannot but think it a pity that attention should be drawn to the weaker traits in their characters.

Apart from these minor defects, however, the book contains much that should not only interest the general public but should also lead many to study the older and more detailed accounts of Nile exploration as well as awakening more personal attention to the fact that a rich and habitable country now lies open to our occupation. Why should not the stream of emigration now flowing to America be turned in time to this fertile and scantily-populated country, thus converting what is at present a dead loss to the mother country into a source of increasing wealth?

The text is accompanied by numerous interesting illustrations and most excellent maps.

R. W. FELKIN.

Argentina. **Ambrosetti.**

Los pucos pintados de rojo sobre blanco del valle de Yocavil. Por Juan B. Ambrosetti. (Offprint from the *Anales del Museo Nacional de Buenos Aires.* Tomo IX., pp. 357–369.) Buenos Aires, 1903. 26 × 18 cm. **51**

Cuatro Pictografiás de la region Calchaqui. Por Juan B. Ambrosetti. (Offprint from the *Anales de la Sociedad Científica Argentina.* Tomo LVI., p. 116.) Buenos Aires, 1903. 25 × 17 cm.

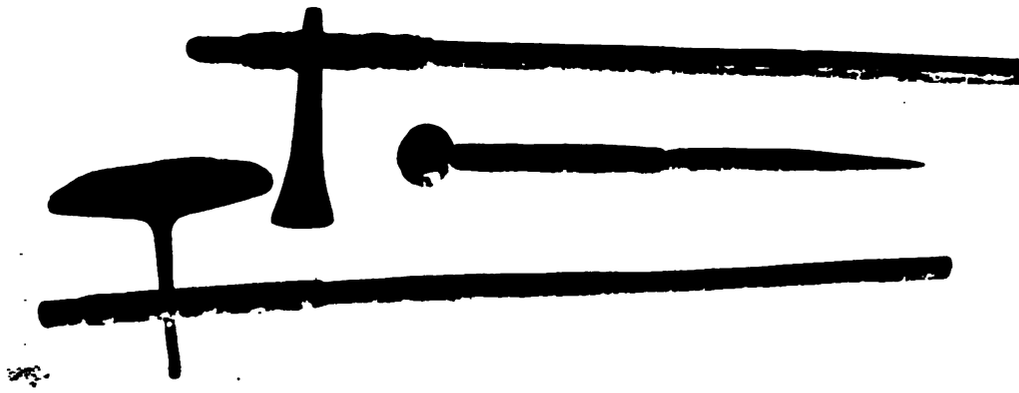
The first of these two papers contains a description of some rare ancient Calchaqui pottery found at ruins in the north of Argentina. The "pucos" (the word is not Castilian) are dishes or bowls of varying diameter and depth, but generally of small size. Only about a score of them are known to exist. They are made of a native red-burning clay and are generally unpolished on the outside. Inside they are burnished and covered with a white slip, turning to straw-colour with time and exposure, on which designs are painted with a fine brush. These are divided into two classes. In the first the scheme is composed of four or five chevrons, the apices of which are not carried down to the centre, so that there is a space which may be either left plain or else ornamented with a detached figure such as a square composed of reticulated chevrons or a circle enclosing a swastika-like development of the overshot angle. In the second class the field is partitioned into four parts by two narrow bands crossing at the centre, and each of the divisions so formed is occupied with a rudely-drawn bird's head. Occasionally the outside rim is decorated with a band of blue, which indicates the transition to a better known type of trichrome ware. Señor Ambrosetti's promised continuations of this subject will be anticipated with interest.

In the *Cuatro Pictografiás* the same author describes some curious rock-drawings found in a neighbouring district. They represent scenes in which men, animals (llamas), and gods are figured. One which is probably connected with a phallic cult seems to show the native hunters praying to Pachamama, the goddess of animals, for success in the chase of llamas. Another is interpreted as being the illustration of a native myth, in which the lightning-god, typified by a serpent with white crosses on his body, emblematic of rain, is attacked by four small men representing the black clouds. The serpent is shown swallowing one of the little men, and his victory over them is what gives the blessing of rain.

D. RANDALL-MACIVER.

Printed by EYRE AND SPOTTISWOODE, His Majesty's Printers, East Harding Street, E.C.

f.



d. c. c.

b.

a.

HAFTED COPPER IMPLEMENTS FROM PERU.

ORIGINAL ARTICLES.

Peru: Copper Implements. With Plate F. Giglioli.

Hafted Copper Implements from Peru. *By Professor E. H. Giglioli.*

52

I have had occasion to photograph some copper implements from Peru found in tombs (*huacas*) and provided with their original hafts, which form part of my collection, and as such specimens are decidedly rare and of high interest, showing, as they do, various modes of hafting, I believe it may prove interesting to the readers of MAN to see a reproduction of those photographs with short explanatory notes. The specimens illustrated are the following:—

(*a.*) COPPER AXE.—Long and narrow, chisel-shaped; it widens slightly at the butt end, where it evidently widens further so as to have a T-shaped butt, which fits (possibly in a groove) against the wooden handle, to which it is firmly bound by a broad piece of stout raw-hide, through which the blade passes; the hide is doubled back and projects as a square appendage at the back of the handle, being kept tight by a treble stitching of raw-hide. No more stout and solid binding could be devised; the hide is well preserved, the haft is cylindrical and has the polish of use; it is of a tough yellow wood, also well preserved. In point of fact this implement does not look ancient, and it certainly recalled to my mind the assertion of David Forbes (*Journ. Ethn. Soc.*, II., p. 71 (extract); London, 1870), that the *Aymará* or *Colla* Indians yet used copper axes. My specimen was found at Carabuco on the eastern shore of Lake Titicaca, within the old *Colla-suyu*, the territory of the *Colla* or *Aymará*. Length of haft, 515 mm.; of blade and binding 190 mm. Width of blade at uncovered butt end, 30 mm.; thickness of blade at same place, 5 mm. This is evidently a good working implement and might prove an efficient weapon.

(*b.*) COPPER CEREMONIAL AXE.—Blade crescentic, with a piece cut out parallel to the outer contour; it has a short peduncle which widens out into two lengthened, horizontal, narrow prolongations, T-like, which fit into a groove cut into the haft, to which the blade is secured by a binding of cord and cotton twine, blue and yellow, artistically wound. The haft is a stout cylindrical stick of *chonta*, *i.e.*, palm wood. This singular axe was found in a *huaca* at Chimbote in the ancient *Yunca-suyu* and pertained, I believe, to *Chimu* people; I think it was a ceremonial badge, for the blade is thin and has no cutting edge. Length of haft, 890 mm.; length of blade from haft, 102 mm.; width of blade, 120 mm.

(*c.*) COPPER AXE.—Thin, straight, semi-lunar blade, with a long narrow tang; this passes right through a slender cylindrical haft of *chonta* or palm wood; the haft is there strengthened by an artistic binding of blue and yellow cotton twine. The end of the long tang is bent. The copper blade is sharp and may have been used for light chopping, certainly not for heavy work. From a *huaca* at Ciclayo, in the land of the old *Chimu*. This implement is very similar in shape to some of the battle axes of the Zulus and Basutos of South Africa. The length of the haft is 550 mm., that of the blade from the bent end of the tang to the cutting edge 135 mm., the vertical width of the blade is 138 mm.

(*d.*) COPPER AXE.—Also chisel-shaped, but widening at the cutting edge, stout and thick; its narrow but thickish butt passes right through a stout cylindrical haft of *chonta*, which is strengthened by an artistic binding of blue cotton twine. This is evidently an efficient working tool; it was found in a *huaca* near Truxillo, Peru, the centre of *Yunca-suyu* and the old Chimu Kingdom. Length of haft, 510 mm.; of blade, 135 mm.; width of blade at cutting edge, 38 mm.

(*e.*) COPPER HAMMER.—It is oval in shape, with a raised incised zone round its middle, simulating a binding. It is hollow, and has an aperture on the under-side, into which is fitted the end of a flat-pointed handle of tough light wood; it is well balanced

on its handle. This small but efficient tool could only have been used by gold and silver smiths; it was found in a *huaca* at Ciclayo. Length of haft, 285 mm.; long diameter of head, 40 mm.; short diameter, 34 mm.

(*f*.) Copper Chisel.—A big, massive implement with a hollow butt-end, into which is fitted a stout cylindrical rough handle of tough wood. From a *huaca* near Eten, at the northern end of the old *Yunca-suyu* and of modern Peru. It is a most efficient tool, but can hardly have been used in excavating "dug outs," for which it appears most adapted, for the region where it was found can boast of no trees, and, besides, *balsas* (rafts) and not boats were used on that coast;, it might have been an agricultural tool. Total length, 680 mm.; of copper blade, 230 mm.; width, 28 mm.; thickness at the base of quadrangular portion, 30 mm. E. H. GIGLIOLI.

Totemism.

Further Remarks on Mr. Hill-Tout's Views on Totemism.

Thomas.

By N. W. Thomas, M.A.

53

In my remarks on Mr. Hill-Tout's paper (Man, 1904. 48) I dealt with his definition and canons of totemism, leaving for future discussion the American theory of origin and the criticisms passed on some European conceptions of totemism. With the latter I do not propose to deal fully, as they do not, with one exception, concern essential features. This exception is the question of exogamy and the idea of kinship.

Mr. Hill-Tout argues that social organisation is, indeed, frequently associated with totemism, but that this conjunction is purely accidental, that the clan is a normal unit of organisation, and that it does not depend for its extension or its limitation on its association with totemism. With regard to exogamy his contention is the same. Admitting that it has become in a measure associated with totemism, he says, "Is it not "because the endogamous (*sic*) or incest group is the same thing as the clan group?" On the same page he argues that "if the canon of exogamy were of totemic origin, we "ought to find a uniformity of practice," whereas we, in fact, find "totem groups living "under endogamous regulations, and marrying strictly within the totem group."

The objections to Mr. Hill-Tout's views and arguments are numerous. In my criticism of his definition and general treatment of the subject (Man, *loc. cit.*) I pointed out that for the endogamous totem clan we had no evidence. Even if we call Mr. Hill-Tout's village communities clans it is not true. For the mere practice of marrying with the local group, which Mr. Hill-Tout calls a clan, is not, properly speaking, endogamy. There is no sanction, so far as I know, attached to the violation of the custom. Supposing, however, that the totem kin, as defined by Mr. Hill-Tout, were sometimes endogamous, it is by no means clear how this fact proves that the totem kin, as defined by English anthropologists, is (or was in its typical stage) anything but exogamous. If I am asked if I have been to London it is hardly a reply to state that I have a brother who has been to Liverpool. Unless Mr. Hill-Tout can produce totem-kins in the English sense, which are not, and never were, exogamous, his case is a mere *ignoratio elenchi*.

The Papuan evidence cited by Mr. Hill-Tout to prove the non-coincidence of the kin with the exogamous group (I may point out in passing that he has himself asserted their identity) is, as he admits, inconclusive, for the very simple reason that the people in question are passing out of totemism. If this fixity of species is not true in biology it is still less true in sociology. Unless social organisation, once brought into existence, is unchangeable and changeless there must be mixed forms. A crocodile, in the art of primitive man, may look very unlike a crocodile, but that does not entitle us to say that it may not, as a matter of convenience, be called a crocodile. If the crocodile appears in savage art without legs, we may term it a crocodile without committing ourselves to the doctrine that it takes its walks abroad on the banks of the Nile without these appendages.

So, too, if we speak of totemism in Torres Strait we do not imply that it is anything but decadent totemism which has lost some of its central features.

The other case cited by Mr. Hill-Tout is that of the Arunta. The same remarks apply here. The evidence drawn from their myth that in the past the kins were endogamous is for more than one reason unsatisfactory :—(1.) The myth is a savage guess ; savage guesses are notoriously wide of the truth. (2.) We can explain their present development, as I hope to show, without going beyond known facts (MAN, 1904, *infra*). (3.) The great mass of each kin is in each case in one phratry. This implies that at some period the kin were grouped in the ordinary way, *i.e.*, all the members in one phratry, and is inexplicable on the supposition that the totem never had the same connection with marriage regulations which we find elsewhere. (4.) The myth is, like the Arunta system, unique, which it would not be if endogamy were, at the origin of totemism, a normal phenomenon. The Arunta are, as Dr. Durkheim has conclusively proved, in no sense primitive. Consequently we cannot assume that they are typical of totemistic peoples at any early stage.

On the question of the origin of totem kinship I can hardly reconcile Mr. Hill-Tout's contention that the kin is the natural incest group with his subsequent statement that strictly endogamous kins are found. I await with interest his explanation of how the incest group, "which is the same body," ever came to be anything but exogamous, let alone strictly endogamous, as Mr. Hill-Tout asserts. The Arunta have an incest group, viz., the class, which was probably later than the totem kin, but was not based upon the kin, and never coincided with it. If the myth be our guide the kin never was an incest group. How, then, can it be asserted that the kin is the same as the incest group?

Mr. Hill-Tout holds that the kin are descended from a single pair. I find it difficult to reconcile the assertion that the kin is a blood-related group (*Proc. R.S. Can.*, IX., ii, 84) with the assertion (*Brit. Assoc. Rep.*, 1902, p. 409) that the society of the *sqoiaqi*, which Mr. Hill-Tout (*Proc. R.S. Can.*, VII., ii, 14) regards as "a totemic gens or phratry," is recruited by marriage. Apparently, for Mr. Hill-Tout, affinity, consanguinity, and kinship are all the same thing.

Quite apart from this confusion, the derivation of the totem kin from a single pair, and the assumption that it is consanguinity and not kinship that holds the kin together, seems to be based on an entire misapprehension. In the first place, consanguinity is a question of fact, not of opinion or law. The father of a child is the father, whether the child be legitimate or not, but he is not akin to it by English law, though he may in Scotland become its kinsman by subsequent marriage. The Australian black recognises the fact of paternity and paternal authority, even though descent (*i.e.*, kinship) be reckoned through the mother. The mother, too, does not cease to be consanguine with her child though the rule of descent be patrilineal.

Again, in America, Torres Strait, and elsewhere a change of totem or adoption into a clan is possible. But no conceivable legal or customary device can change the consanguineal relationships of a man. Were Mr. Hill-Tout's theory correct, if I become a kangaroo man, my blood relatives in England should also be regarded by the blacks as kangaroo men and women, for the fact that I have, on his view, entered into fresh relations of consanguinity by no means abrogates those previously existing, and my blood relations must be theirs also. The mere fact, too, that no one can be a member of two totem kins (according to the English definition) is sufficient to demonstrate that Mr. Hill-Tout's position is untenable. It proves that totem kinship is determined by laws or customary rules ; membership of a family is, on the other hand, determined by birth, and by birth I must be consanguineally related to at least two families, unless, indeed, my father happened to follow the example of the Ptolemies.

It is not, we may note in passing, easy to define how far consanguinity extends, inasmuch as it is differently conceived by different peoples : Welsh cousinship is, for

example, proverbially extensive. But as it does not appear that any inconvenience will arise from leaving its limits undefined, we may in each case adopt those of the people with whom we are dealing.

Before I leave the question of totem kinship I may point out an important point in which it differs from other systems of consanguinity or kinship. The kin is composed of totem brothers and totem sisters, and of these exclusively—a sufficient proof, if more were needed, that consanguinity is not a term which can be properly applied to the relationship between them.

I now turn to a consideration of the nagual theory of the origin of totemism. I may perhaps, before pointing out in what respects it is inapplicable to totemism as understood in England, draw attention to the fact that it is hardly effective as argument to attempt, as Mr. Hill-Tout does, to prove that the European theory of the origin of totemism, defined in the European way, is wrong because it does not take into account facts which no European anthropologist regards as having any connection with totemism. If Mr. Hill-Tout's definition of totemism permits him to speak of the group-totem as "spreading outside of the family into the tribe or even beyond it," for the reason that "here the factor of affinity is operating as well as that of consanguinity," the statement is more valuable as throwing light on psychological processes than as a demonstration of the fact that Mr. Andrew Lang is wrong in his contention that personal totems do not become group totems. If a certain definition of totemism is accepted, and a theory of the origin of totemism is proposed by those who accept the definition, and if a critic points out that this theory overlooks a fatal objection, it is no reply to inform him that the theory explains the origin of totemism defined in an entirely different way.

Mr. Hill-Tout argues that totemism originates in a patrilineal just as much as in a matrilineal state of society, and that consequently Mr. Lang's contention that it is impossible to derive his totem from the nagual because in a matrilineal society no father ever hands down his nagual to his children, is not a disproof of the nagual theory as applied to certain peoples. Assuming for the moment the accuracy of Mr. Lang's contention, which is, however, called in question by Mr. Hill-Tout, it may be admitted that the point is a good one so far as proof is given that totemism really does originate in a patrilineal tribe.

In that case, however, in the absence of any disproof of Mr. Lang's contention with regard to matrilineal tribes, we must either recognise a double or multiple origin of totemism or hold that though in the patrilineal tribe the nagual might have been the source of the totem, it was, as a matter of fact, not so derived. Mr. Hill-Tout's choice then lies between the former of these alternatives and a disproof of Mr. Lang's contention. He adopts the latter course and cites a myth of the Tsimshian Bear kin to show that among matrilineal peoples too the totem may be derived from the nagual and that the clan originates when a man's nagual becomes hereditary in the family by his sister or sisters.

Here, too, it may be admitted that the point is a good one, so far as it is proved that naguals actually are handed down in the way in question. We must, however, bear in mind (1) that the myth is almost certainly post-totemic, (2) that such myths are demonstrably valueless as evidence of origin, (3) that consequently this myth not only does not tell us how the Bear clan actually originated, but (4) does not even prove that the Tsimshian, at the time when totemism originated among them, held the views about the descent of the nagual which would have made the nagualistic origin of totemism possible. This is, of course, in no sense a disproof of the nagual theory of origin as applied to Tsimshian totemism. It may have had that origin, though we cannot prove it. At the same time we cannot disprove it, though against the nagual theory tells the fact that the Tsimshian have only four totem-kins—raven, eagle, wolf, and bear—and we can hardly suppose that totemism originated among them when the whole tribe consisted of

eight persons at most, four of whom were possibly imported from outside. Yet such must have been the case if Mr. Hill-Tout's "uterine kinship" theory of the basis of the clan is correct.

However this may be, it is more important to notice that the nagual theory can hardly be applied to Australia, and that, consequently, we can only derive the totem from the nagual in America, if we are prepared to face the possibility of a multiple origin of totemism. The nagual is in Australia almost non-existent. It is reported among the Euahlayi in New South Wales, the Wotjoballuk in Victoria, the Yaraikanna of Cape York, and probably among some of the northern tribes on the other side of the Gulf of Carpentaria. But with these exceptions there is no evidence for its general diffusion, much less for its importance and priority in time over the totem. But if the nagual is almost non-existent in Australia, it is clearly difficult to derive the totem from it. Not only so, but where the nagual is found there is no trace of an hereditary nagual and no myth of a nagual origin of totemism. The probability is, therefore, entirely against Mr. Hill-Tout's hypothesis. At the same time I readily admit that much remains to be done before we can regard our knowledge of Australian totems as adequate, and that, in particular, the origin and nature of subsidiary totems demands close investigation. Nothing, however, that has been yet recorded of these suggests that they are of the nature of naguals or are inherited from the maternal uncle.

On the whole, therefore, it appears that the American theory of totemism finds no support in the Australian facts; at the same time the possibility of a multiple origin must be kept in mind, and no theory of origin, otherwise acceptable, dismissed on the ground that the Australian evidence either does not warrant its acceptance, or is actually inconsistent with its assumption. On the other hand, any theory which successfully explains Australian totemism must, if applicable to American or African totemism, or both, be admitted to have a greater degree of probability than a theory which explains one group of facts only.

Mr. Hill-Tout's definition of totemism being entirely different from the one accepted in England, and the application of it being, as I endeavoured to show in my review of his paper, vitiated by a disregard for facts, I abstain for the present from a discussion of the evidence he has collected among the Salish. If under the stress of Mr. Hill-Tout's dialectic English anthropologists are driven to remodel their ideas on totemism, to regard the totem as a tutelary deity and the totem kin as occasionally built up by affinity and normally held together by consanguinity, I may return to the subject. Totemism, however, divorced from exogamy, and defined in the American fashion, seems to present few problems of interest, and will probably cease to be a household word.

N. W. THOMAS.

Chile: Physical Anthropology.

Notes on an Ancient Skull from the Chilian Andes.

Latcham.

By R. E. Latcham, Local Correspondent of the Anthropological Institute.

54

A short time ago I received a skull found in an ancient barrow on the Andes slopes, in the Province of Coquimbo.

The cist, from the description given of it, was probably of the pre-Incasic period, that is to say, before the Incas invaded Chile in the latter part of the fourteenth century. It was formed of slabs of rough-hewn stone placed on edge, and covered with other slabs rather thicker.

There is some reason to doubt, however, if this skull belonged to the primary interment or to a subsequent one, as the skull belongs to a female, and females were not usually buried in these cists. There were also several other bones, some fragments of pottery, and a kind of flute formed from the thigh bone of a huanaco or vicuña. These, however, did not come into my possession, nor could I obtain any reliable description of them.

The skull is very small, almost microcephalic, in fact. In general outline it is similar to that of the Araucanos, but presents several peculiarities not found in that race. Although it has a decided tendency to microcephaly, the skull is well developed, and shows a normal correspondence in all its parts.

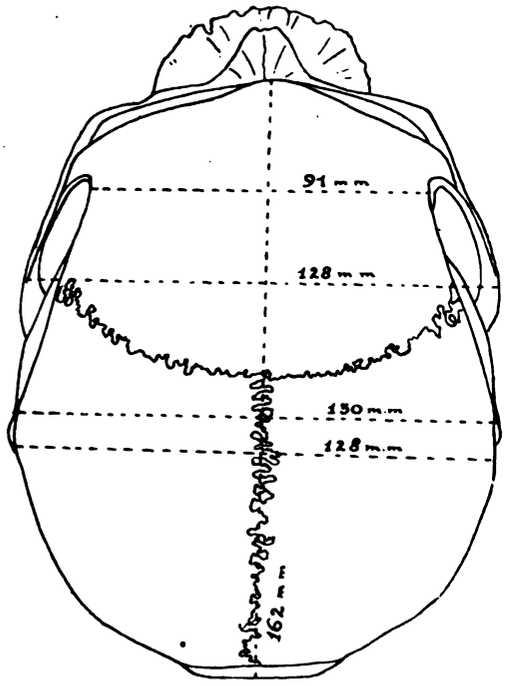


FIG. 1.—NORMA VERTICALIS.

Norma Verticalis (Fig. 1).—The outline seen from above is elliptic; the curves from the stephania are regular, while the frontal is flattened laterally in the region of the temporal crests. The brow is rather depressed between the supra-orbital ridges and the frontal eminences. These latter are lost in the general outline, but the former are strongly marked. The skull is fairly phænozygous and has a considerable subnasal prognathism. The squamose edges of the temporals are both visible in this norma, while the parietal eminences are not noticeable owing to the rounding off in this region. A pronounced occipital torus breaks an otherwise perfect posterior curve, the lambda being plainly seen from above. The sutures in this and all the other normæ are simple, but there is a slight synostosis of the coronal before it reaches the temporal crests.

Norma Lateralis (Fig. 2).—From the glabella to the metopic point there is a slight depression of the frontal. From the latter point to the lambda the curve is continuous, but here the very pronounced occipital torus before mentioned breaks its outline, which then reassumes its gradual curve as far as the opisthion.

When placed on a plane surface the skull rests on the anterior alveolar border, and the posterior edge of the foramen magnum which curves downwards. The mastoids are exceptionally small; that on the left side being hardly at all developed, and does not reach the plane mentioned by 15 mm. The other is a little larger, but still wants 8 mm. to reach the plane.

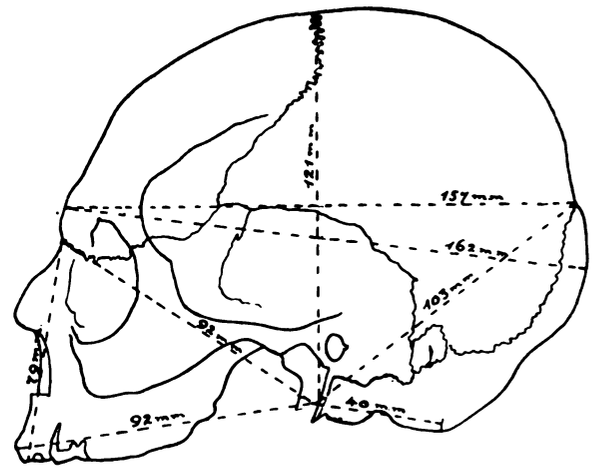


FIG. 2.—NORMA LATERALIS.

The forehead is retreating, the glabello-metopic line forming an angle of 50 degrees with the afore-mentioned plane. The nasal skeleton is flattened and rounded off at the point, and thus has a slightly aquiline appearance. The fronto-nasal line is only broken by the curve of the glabella, there being no nasal notch. There is little facial prognathism, but the subnasal projection

gives a gnathic angle of 70 degrees. The malars are not prominent, a line drawn from the supra-orbital point to the maxillo-malar suture being only 3 degrees out of the vertical.

The zygomatic portion of the malars is flattened, as are also the squamæ of the temporals and the lower part of the parietals. The sphenoids are greatly scalloped, the temporal crests firmly outlined in the frontal region but discontinued in the parietals.

Norma Facialis (Fig. 3).—In this norma the skull loses many of its Araucano characteristics. The shape and proportions of the orbits and the nasal skeleton are quite distinct, as are also the facial proportions in general. The malars are more flattened, forming a vertical line from the superior external angle to their lower border, while in the Araucano this generally has an oblique tendency, the inferior facial diameter being greater than at the fronto-malar suture. This flattening is not only lateral, but also facial, extending to the maxillaries, which are full, and drop straight to the second molar.

The infra-orbital sutures are plainly marked in "pars facialis." The simian grooves are not so large as in many Araucano skulls.

The orbital cavities are large in proportion to the size of the skull, and are almost square in form. In the Araucanos the major axes form a very oblique line, often meeting on the glabella; here the obliquity is much less, and the minor axes are almost vertical.

The square outline of the orbits is broken by the large lachrymal *fossæ*, but the bi-dacryc distance is greater than the size of the skull would seem to warrant (23 mm.). The nasal bones are long and narrow, the maxillary apophyses being small. The apertura pyriformis is heart-shaped, but constricted, and the nasal index very low (44·6).

The forehead is relatively broad and sharply defined by the temporal crests.

Taken as a whole the facial portion of the skull presents few characters of the Araucanos, but seems to accord most with those ancient skulls which I have already described, found near Serena.

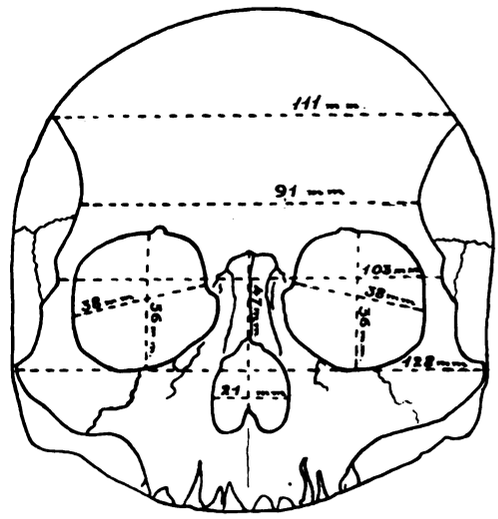


FIG. 3.—NORMA FACIALIS.

Norma Occipitalis.—The outline of the skull as seen in this norma is that of a regular arch with vertical walls. The base is also curved, posing only on the leaf-shaped posterior edge of the foramen magnum. The mastoids are very small and placed high up, or rather the conceptaculæ cerebelli are very voluminous, their downward bulging bringing the opisthion considerably below the mastoid plane. The occipital torus already mentioned is strongly marked, the thickness of the skull in this region being 8 mm. There are no wormian bones, but the parieto-occipital suture is more complicated than the rest.

The parietal foramina are very small and irregularly placed, one being situated in the centre of the suture, the other a little to the left. Two other foramina of the same type appear in this same suture, one about 15 mm. above, and the other about the same distance below those already mentioned. There is a considerable depression in the skull in the region of the posterior half of the parietal suture, which terminates at the lambda, where it is crossed by the occipital torus. The post-zygomatic ridges are heavily marked, terminating in a supramastoid protuberance, where the greatest transverse diameter of the skull is found.

Norma Basialis.—The foramen magnum is ovoid in contour, and larger than would be expected from the small size of the skull. The occipital condyles are small and

assymmetrical, one being flattened and the other prominent. The post-condylar foramina are fairly large, the styloids short and feeble. The meatus auditorius is placed farther in than in most races, but is of fair size and well opened.

The palate is parabolic in outline. All the teeth are wanting, but the loss has been post-mortem as the alveolars are not filled. There are indications of considerable dental prognathism, but the molars do not seem to have had that inward inclination so common to the Araucano skulls. The pterygoid plates are small, the "*alæ*" being only slightly developed.

The general characteristics presented in this norma are not those of the Araucanos, where the condyles, mastoids, and styloids are usually large and symmetrical.

The skull may be classified as follows:—semi-microcephalic, sub-brachycephalic, metricephalic, phænozygous, lightly prosopic, chamæprosopic, megasemeleptorhine, and prognathic.

From a close comparison of this skull with others of the different aboriginal races of Chile, I am rather inclined to the opinion that it represents a mixed type, possibly that of the Moluches with the prehistoric remains I found near Serena.

As regards the general features of the skull they are similar to those of the former race, while the facial portion and basial formations are more like those of the latter, but with such scanty data at my disposal I would not venture to advance this as an hypothesis.

Measurement.	—	Measurement.	—
Sex	♀	Bi-jugal	113 mm.
Age	35–40	Bi-zygomatic	128 „
		Ophryo-alveolar	79 „
Diameters.		*Curves.*	
Anterior-posterior (maximum)	162 mm.	Frontal	112 „
Glabello-lambda	157 „	Parietal	111 „
Transverso (maximum)	130 „	Occipital	110 „
Bi-parietal	127 „	Total sagittal (to basion)	373 „
Bi-mastoid	132 „	„ „	465 „
Frontal (maximum)	111 „	„ horizontal	470 „
„ (minimum)	91 „	Supra-auricular	306 „
Basi-bregmatic (height)	121 „	Naso-malar	114 „
Bi-orbital (external)	103 „	*Indices.*	
„ (internal)	95 „	Cephalic	80·2
Bi-dacryc	23 „	Length-height	74·7
Orbital (length)	38 „	Breadth „	93·
„ (breadth)	36 „	Mixed „	83·8
Nasal (length)	47 „	Orbital	94·7
„ (breadth)	21 „	Nasal	44·6
Basi-nasal	92 „	Staphylinic	79·1
Basi-alveolar	92 „	Uranic	115·4
Basi-lambda	103 „	Facial (Broca)	61·7
Nasi-alveolar	69 „	„ (Kollmann)	53·9
Foramen magnum (length)	40 „	Naso-malar	110·6
„ „ (breadth)	34 „	Stephanic	82·
Palatal (length)	48 „	Frontal	70·
„ (breadth)	38 „		

R. E. LATCHAM.

Australia. Lang.

New South Wales Stone Churinga. *By Andrew Lang.* 55

In *Native Tribes of Central Australia*, p. 150, Messrs. Spencer and Gillen publish a churinga of very peculiar shape, possibly phallic, "one of the only five "churinga of this shape which we have seen amongst a very great number. . . . "The churinga was evidently a very old one."

The markings are concentric horse-shoes and a serpentine set of curves. It is a churinga of the lizard (echunpa) totem.

We have not hitherto heard of stone churinga south of the central region, but a friend of mine, who has not studied the subject, found on his station in New South Wales a stone object, about 15 inches long, closely resembling the example figured by Messrs. Spencer and Gillen. The ornament, as usual in the south, consisted of mere criss-cross lines, deeply cut. From a sketch the thing is erect, without the curve of the Arunta specimen. My friend writes that on visiting the museum at Sydney recently he saw there several similar specimens, in shape exactly like that figured by Messrs. Spencer and Gillen, but all decorated with linear patterns. He learned that these objects were of unknown use and were chiefly found in the region of New South Wales, where his station lies. A black fellow, who was disinclined to speak out about the object, if, indeed, he had any information, was cross-examined. We have not heard of any use of stone churinga by the blacks of New South Wales. They seem there to be obsolete, and I think it probable enough that the present Arunta creed as to stone churingas is, as it were, a myth explanatory of ancient objects which they find, while they do not know their original signification. In New South Wales it may be too late to ask questions. I hope to receive photographs of the specimens in the museum at Sydney.

A. LANG.

REVIEWS.

Arabia. Hogarth.

The Penetration of Arabia. By David George Hogarth, M.A. Forty maps and illustrations. London: Lawrence and Bullen, 1904. Pp. xvi + 359. 24 × 13 cm. Price 7*s.* 6*d.* 56

Under the general title of *The Story of Exploration*, and under the able editorship of Dr. J. Scott Keltie, the enterprising publishers, Messrs. Lawrence and Bullen, have undertaken to issue a series of standard works embodying a complete history of geographical discovery from the earliest records down to the present time. This attractive programme opens favourably with the almost simultaneous appearance of Sir H. H. Johnston's *The Nile Quest* and the volume which is here under consideration, and in the sub-title is accurately described as "a record of the development of "western knowledge concerning the Arabian Peninsula." In the preface the author tells us that he has himself no personal acquaintance with the Peninsula, and that "his sole qualification for writing the story of Arabian exploration rests on a study of the "literature of Arabian travel, which the fascination of the subject has led him to pursue "for some years." Those who are familiar with the solid work done by Mr. Hogarth, especially in Asia Minor and Crete, and with his *Devia Cypria*, *The Nearer East*, and numerous other scholarly works on the history, geography, and archæology of the Levantine lands, will at once understand that the story of Arabian exploration could not have been placed in more competent hands than those of this profound student of "the literature of Arabian travel."

This literature ranges from Herodotus through Ælius Gallus, Ptolemy, the Arabs and Varthema, down to Niebuhr, Seetzen, Burckhardt, Burton, Wellsted, Halévy, Glaser, Sadlier, Palgrave, Euting, Huber, Wallin, Bent, von Wrede, Fresnel, Blunt, Reinaud, Miles, and the few other modern names that have acquired distinction in this

difficult field of exploration. As was to be expected, the author gives his readers, not merely a bald statement, but a broad survey and critical appreciation of the actual work accomplished by them, and, where necessary, of the documents in which that work is recorded. The result is eminently satisfactory, as we thus get, besides a rather complete bibliography of the subject, a really trustworthy picture of the physical features, social institutions, and ethnical relations of the land, presented in the pleasantest possible manner by following the footsteps of the pioneers themselves in the several regions first revealed by them. The volume thus becomes something more than an ordinary book of reference, a sort of *vade mecum*, what the French call a *livre de chevet* that the student likes to have always at hand.

One is glad here to find a thorough vindication of our old friend Ptolemy from the charge of "fraudulent precision" brought against him by Bunbury, who speaks of the imposture of filling empty spaces on the Arabian sheet of his atlas with purely fictitious names assigned with a vain parade of science to imaginary situations. The point is ably discussed, with the conclusion that to Sprenger belongs "the merit of restoring, in our "century of wider knowledge, the credit that Ptolemy enjoyed in the Middle Ages." On the other hand, that erratic genius, W. G. Palgrave, is severely handled, and while full justice is done to his great qualities as a shrewd observer and brilliant writer, it is pointed out that he was necessarily biassed by the conditions of his "secret mission," hence yielded to the temptation to exaggerate where exaggeration served his purpose. He is even charged with "vagueness and haste, artificiality, vulgarity, and a fatuous "garrulity which is truly Levantine. His 'Odyssey' is the antithesis of Doughty's. "It is saturated with the man, egotistic from cover to cover, the record of an individual "and no more than an individual."

Should anyone suspect that this language may be somewhat highly coloured, he will at any rate subscribe unreservedly to the unstinted praise lavished on the author of that most wonderful record of travel, the *Arabia Deserta*. Referring to his amazingly vivid picture of Arab nomad life, Mr. Hogarth aptly remarks that "of the tenting "society in steppes and deserts, which is of one character all the world over, and "changes as little with the procession of centuries as anything human, Doughty's "presentment may well be final; for not only did he see it whole, and despite a certain "prejudice against all things Semitic, with a sympathy that has never been excelled, "but he has described it in language which with all its untimely elaboration has the "precision and inevitableness of supreme style. . . . No word of Doughty's best "descriptions of the desert and the desert folk can be spared. Each falls inevitable and "indispensable to its place as in all great style; and each strikes full and true on every "reader who has seen, be it ever so little, the dusty steppe and the black booths of hair." Quoting these words in a periodical specially consecrated to ethnological studies, I feel inclined, both for myself personally and on behalf of my fellow anthropologists, to tender our warmest thanks to Mr. Hogarth for this generous and eloquent appreciation of the eminent services rendered to those studies by Charles Montagu Doughty amid the tented children of the desert. The volume is adorned with a fine portrait of the great traveller, who here finds himself in fitting company with Niebuhr, Burckhardt, Wallin, Halévy, Blunt, and several others of his illustrious forerunners and followers in the field of Arabian exploration.

A. H. KEANE.

Africa: Central. **Duff.**

Nyasaland under the Foreign Office. By H. L. Duff. London: George Bell & Sons, 1903. 22 × 15 cm. Pp. xvi + 422, with illustrations and map. One appendix. Price 12*s*. **57**

There is much in this volume to interest the reader. Nyasaland, as the writer truly remarks, is a comparatively little known part of our dominions, partly on account

of the peaceful manner in which it has been acquired, and partly because those parts which are habitable by the white man have hitherto been so inaccessible that few besides missionaries and adventurers have penetrated to them. Now, however, the railway and telegraph are opening up the interior, and we may expect the country to advance rapidly along the road to civilisation during the next few decades. This is the more desirable if, as Mr. Duff thinks, it is capable of becoming the great agricultural and agrarian district of the continent. With training, too, the natives promise to become tolerable farm workers, but for many years to come the government and management of the country is likely to remain in the hands of the white man owing to the indolence of the natives.

It is interesting, in view of the heated controversy at present raging over the vexed question of forced labour, to note the unbiassed view taken by a man who has had intimate personal experience of native methods. Mr. Duff emphasises the incorrigible indolence of the negro, which makes it necessary to use a certain amount of force in order to obtain even the minimum of work from him. In these disputes it seems to be too often forgotten that we have any right to claim even a moderate return for the time, trouble, and expense that have been ungrudgingly bestowed on the effort to reclaim and civilise the races under our care. It is time that the public learned to take a reasonable view of these questions.

There are some interesting chapters on the various races which now inhabit this part of the country and their relative capabilities. The Angoni, fierce and warlike, have already been the subject of various writings, but I do not think the Wa-yao and Bantus are so well known. I am inclined to think that Mr. Duff somewhat underrates the intelligence of the latter. At any rate I have heard from other reliable sources that they are not only eager students but in many cases show a decided turn for mechanics, and a fair amount of inventiveness. They are also capable of making very fair teachers, though in all these directions they naturally require a good deal of supervision as yet. The finest races, he tells us, make excellent soldiers, delighting in drill exercises and having great endurance and hardiness as well as plenty of courage. Probably their cheerful temperament and affectionate and sociable disposition also tell in this direction, while the necessary training in order and method may lead the way to the exercise of these qualities in other callings. Mr. Duff also points out that the Bantu negroes, almost alone among the dark races of mankind, not only survive the invasion of whites, but even thrive and increase. That this is not owing simply to their fine physique is evident from comparing them with the Maories, who, though quite equal to them physically and, I believe, superior in other respects, yet require to be preserved as carefully as game to prevent their total extinction.

Among the most interesting chapters in the book are those dealing with the fauna and flora. Indeed, the reader's chief regret is likely to be that Mr. Duff has not dealt more fully with these subjects and avoided that of politico-economical history, in which he does not seem to be very deeply versed. To return to the fauna; we are to some extent already familiar with these from the accounts of previous travellers, but the flora have, so far as I can recollect, received hitherto but scanty attention, and we would be glad of a more accurate and detailed description of them.

The illustrations from the author's sketches are satisfactory. R. W. FELKIN.

Africa, South. **Kidd.**

The Essential Kafir. By Dudley Kidd. London: A. & C. Black, 1904. **58**
Pp. xv + 436, with 100 full-page illustrations. 23 × 16 cm. Price 18*s.* net.

If Mr. Kidd could congratulate himself on nothing else he could justly say that he has given us a book which, for its illustrations alone, should find a place in the book-case of every anthropologist and every student of human nature. No one can look

through the really splendid series of pictures, so admirably reproduced, without feeling that he has been brought as near to our black fellow subjects as, without a journey to South Africa, he can ever expect to be. We have, however, far more than a series of pictures. Mr. Kidd has spent a dozen years or more in travelling about South Africa, and has on his journeys recorded in his note-books what he has seen of the natives and learnt from them and those who lived among them and knew them best. The result is a work which will interest the general reader, and with reservations be a useful handbook for the anthropologist.

Mr. Kidd's use of the term Kafir is peculiar. He tells us in his preface that it includes all the black races and is "equivalent to the word *Bantu*." He actually extends it to cover the San and Khoi-khoin. Mr. Kidd does not, however, profess to give us an anthropological work, and a slip of this sort may be excused.

Our author has not confined himself to collection of information. He has studied the literature of his subject, at any rate, so far as it is in French and English, but curiously enough gives few or no references. The works of Fritsch and the German missionaries are, of course, indispensable to a complete study of the subject, and it is unfortunate that they were not consulted.

When Mr. Kidd approaches the domain of the anthropologist he is, as might be expected, sometimes at fault. He has not much of value to say on the origin of avoidance nor on communal marriage. In discussing burial rites he questions the statement that articles are broken when they are deposited in the grave, in order that they may be available for use in the spirit life, holding that the theory is too fine-spun for the Kafir's brain. Now, it is indisputable that in many cases the dead man's possessions are expressly stated to be destroyed for this purpose. In the second place, if the view held by Mr. Kidd, that the objects are broken to prevent their use in witch-craft, were correct there would be no object in laying them in the grave.

In the *Golden Bough* (III., 410) Dr. Frazer has called attention to a conflict of testimony on the subject of the *idhlozi*, or snake form of the ancestral spirits. Mr. Kidd confirms the account given by most authors and says that the spirit of a dead man after death enters into his cattle, and from them passes into the snake in which the Amadhlozi (*sic*) is supposed to live (p. 251). On an earlier page of the book (p. 85) Mr. Kidd mentions an interesting belief, which seems to be in conflict with the usual native view and to be hardly reconcilable with their custom of sparing those snakes only which are found near the kraal. A native to whom a snake was pointed out was asked, "What would happen to your ancestor if I were to kill it inadvertently?" The man replied that the ancestors do not live in individual snakes but in the genus. If this is the genuine native belief, it brings the *idhlozi* animal nearer the totem than has been hitherto recognised. Like the Betsileos, the Kafir believes that the kind of snake varies according to the status of the dead person. Chaka inhabits a boa constrictor (p. 85, but on this point testimony varies; MS. notes *penes me* make him enter a small snake), other chiefs, mambas; lesser fry, small snakes; and women, sleepy fat old lizards. We cannot, therefore, connect the belief in its present form with totemism. It may, on the other hand, be a development from it, like the analogous belief of the Betsileos.

Mr. Kidd is very sceptical as to the powers of witch-doctors, and will not admit the existence of abnormal psychical phenomena as an explanation of them. In the case of Leslie's eight hunters, whose fate and fortunes were correctly described by a diviner, he inclines to the view that the information was pieced together and eked out by clever guessing. If no well-observed cases nearer home were available, Mr. Kidd's theory might be accounted not improbable. Other cases are, however, recorded (Brinton, *Myths*[2], 311), where guessing will hardly explain the facts without doing violence to all probability. Mr. Andrew Lang, too, and other acute observers have given a sufficient number of cases of crystal gazing to make the coincidence theory virtually impossible.

At the same time it is not necessary to go so far as Mr. Douglas Blackburn and Mr. Hugh Clifford (*Spectator*, September 1902) in the attribution of occult powers to lower races. N. W. T.

Melos. **Atkinson: Bosanquet.**

Excavations at Phylakopi in Melos. Conducted by the British School at Athens under the direction of T. D. Atkinson, R. C. Bosanquet, and others. **59** With 41 plates and 193 illustrations in the text. London: Macmillan and Co., 1904. 29 × 20 cm. Price 30*s.* net.

This work, the fourth supplementary paper issued by the Society for Promotion of Hellenic Studies, describes the results of important excavations, carried on from 1896 to 1899 by members of the British School at Athens, at Phylakopi on the N.E. coast of Melos. Three settlements can be traced. The uppermost or latest town has the remains of a Mycenæan palace of the usual type, and imported Mycenæan pottery here abounds; the middle settlement shows native pre-Mycenæan civilisation at its highest point. The lowest stratum yielded quantities of early pottery, ranging from primitive hand-made to painted geometric ware.

Two or three finds are of exceptional interest. On Plate III. a fragmentary wall-painting is reproduced in colours. It represents part of an extremely beautiful frieze of flying fish, and is one of the finest specimens of Mycenæan art so far discovered. Another striking object is a vase with a design representing a procession of fishermen. It is a characteristic example of Mycenæan style and is to some extent paralleled by an engraved gem in the British Museum. A bronze statuette, probably imported into Melos from Crete, is also of considerable interest.

The most important part of the finds, taken as a whole, was the pottery, which was obtained in enormous quantities. Mr. Edgar has devoted much labour to its classification, and his conclusion is that the bulk of it is of Melian manufacture.

Melos must have owed much of its importance in prehistoric times to its wealth in obsidian. Probably it had a practical monopoly of the obsidian trade in the Ægean. Mr. Bosanquet discusses this subject in an interesting chapter.

In the final chapter of the book Mr. Duncan Mackenzie deals with the relation borne by the Phylakopi settlements to the early civilisation of the Ægean islands and more particularly to that of Crete. He believes that the evidence points to the existence of an Ægean League, in which Melos must have played a prominent part, though the headship would have belonged to Crete. The decline and fall of this league was probably due to overwhelming pressure from the mainland of Greece, which, in its turn, was caused by invasion from the north.

It is impossible in a short notice of this kind to do justice to the many features of interest contained in this work. Suffice it to say that it is a most valuable addition to our knowledge of pre-Mycenæan civilisation. F. H. M.

Technology. **Bourdeau.**

Histoire de l'Habillement et de la Parure. By Louis Bourdeau. Paris: Félix Alcan, 1904. Pp. 302. 22 × 14 cm. Price 6 francs. **60**

The most recent volume of the *Bibliothèque Scientifique Internationale* is a pleasantly-written history of clothing and ornament by M. Louis Bourdeau. A book covering this ground is needed, as the subjects dealt with are of considerable importance in the history of man, but to do them justice far more space is necessary than is here allotted to them, and also, it must be confessed, far more knowledge of ethnology than the author appears to possess. Ethnologists will not find much that is of use to them in the book, and from its necessary sketchy character and the absence of illustrations and index it is not quite evident for whom it would be of use. The author begins with

Genesis, quotes Greek and Roman authors, and, glancing at intermediate periods, finishes with modern industrialism, making allusions by the way to non-European peoples of varied culture. The author is apparently unaware of the practice of tatooing among the Roman Catholic women of Bosnia and Herzegovina; he confuses Polynesians and Melanesians, and does not allude to the magical aspect of personal decoration.

A. C. H.

Evolution. **"Semi-Darwinian."**

Doubts about Darwinism. By a "Semi-Darwinian." London: Longmans, 1903. Pp. vi + 115. 22 × 15 cm. **61**

The "semi-Darwinian" author of this little book writes in a broad and tolerant spirit often wanting in works with a similar aim. His acquaintance with natural selection is not very intimate, and he is oppressed with the weight of difficulties, many of which are capable of a reasonable solution.

In the general introduction it is explained that the Darwinian theory as a whole is not attacked but that reasons will be adduced for doubting its adequacy. It is here erroneously stated that Darwin never expressed any private opinion upon the origin of the lowest and simplest organisms. More than one deeply-interesting criticism of "abiogenesis" is to be found in his letters.

The first part of the book is completed in the three following chapters, entitled respectively, "Spontaneous Generation," "On the Dawn of Consciousness," and on the "Peopling of the Earth by an Aerolite." These titles are probably sufficient to indicate the point of view from which the subject is approached, as well as the kind of reasons which induce the author to describe himself as a "Semi-Darwinian."

Just as the first part relies upon difficulties—admitted difficulties and gaps in our knowledge—concerning the origin of life, so the second part is founded, upon the "Mystery of Reproduction," the "Care for Offspring," the "Formation of New Organs and Structures," "Instinct," "Electric Fishes," &c. But here the author fails to do justice to natural selection, not from any lack of fairness, but because he has not realised the explanation which it affords. The maternal instinct offers to him a difficulty, because he has never grasped the fact that natural selection regards the species rather than the individual. So, too, in discussing the origin of new structures no reference is made to the potent principle of "change of function," which we owe to Anton Dohrn. It may be at once admitted that several problems, such as those presented by electric fishes, are full of difficulty, but our insufficient knowledge cannot be erected as a barrier to limit the scope of natural selection. It has been already pointed out that other supposed difficulties are even now capable of a perfectly reasonable interpretation.

E. B. P.

Anthropometry. **Boas.**

Statistical Study of Anthropometry. By Franz Boas in *American Physical Education Review* (pp. 174–180). **62**

In this paper Dr. Boas makes some suggestions as to the utilisation of the large number of measurements which have been taken in American gymnasia. He points out that from the nature of the case they must in general represent a somewhat pathological type, whereas the ideal type would only be obtained in individuals with a perfect health record. Consequently the subjects ought to be classified according to the health records. Also they should be divided into groups according to age and development, and further differentiated by their original European race-stocks. In the present state of knowledge this is hardly possible, but as the correlation of measurements even in a miscellaneous series may lead to the detection of divergent types, such an analysis of correlations is recommended. Also as "the anthropometrical problem is not a statical one [but [a

dynamical one," the changes in individuals deserve to be recorded, and the author advises repeated measurements of the same subjects at different periods. Finally, he raises a question of great importance in regard to the correlation of features, when he states that "the most frequent types, and for this reason the types which we must "consider as inside the limits of physiological variations, are not by any means those "which in all respects are enlarged or reduced replicas of the average type, but such "that deviate more or less from this type in regard to a few measurements only."

D. RANDALL-MACIVER.

Craniology. **Boas.**

Heredity in Head Form. By Franz Boas in *American Anthropologist*, Vol. 5, No. 3 (pp. 530–538). Lancaster, Pa., 1903. **63**

This paper is a valuable investigation upon the applicability of Mendel's law of alternative inheritance to the head form in mankind. The material was furnished by the measurements of Dr. Maurice Fishberg on forty-eight families of East European Jews, which enabled Dr. Boas to study the relation between the variability of children and the differences between the parental couples in series which, though small, were yet sufficient to yield suggestive results. The analysis is expressed through the medium of such algebraic symbols as are ordinarily employed in work of this kind, and the conclusion is that heredity of the cephalic index in individuals of the same race does not depend on the mid-parental value of the index, but that one half of the children resemble in regard to this trait the father and the other half the mother. Or more exactly, "one "half of the children of a couple belonging to a certain race have a type the average of "which is equal to the average of twice the father's type and once the racial type, "while the other half have an average equal to twice the mother's type and once the "racial type."

The concluding paragraph of the paper shows a scientific sanity foreign to some biometricians on this side of the Atlantic, and deserves quotation: "The data here "given do not show what the laws of heredity of the cephalic index may be where "father and mother belong to different races. It must also be remembered that other "measurements may follow different laws." D. RANDALL-MACIVER.

England: Neolithic. **Johnson: Wright.**

Neolithic Man in North-East Surrey. By Walter Johnson and William Wright. London: E. Stock, 1903. Pp. viii + 200. 24 × 16 cm. Price 6*s*. **64**

The title chosen for this little book seems precise and definite enough, but the matter is of a most miscellaneous character, including notices of Shrove Tuesday ball-play in Surrey, and a vast number of other matters equally irrelevant. The book, in short, is a medley of ill-digested, ill-arranged, and some more or less misleading statements, although it is impossible to read its pages without feeling that the authors might have done much better work if they had exercised greater care both in the treatment of the subject and in the selection of the material. We confess to a feeling of disappointment after reading the authors' account of the interesting discovery of underground chambers at Waddon, a discovery which one would be inclined to regard as of first rate importance for the purpose of such a book as this. Another branch of the subject has been much neglected. We refer to the marks of wear arising from use, and the characteristics of fractures in stone implements. Much has already been made out by a careful study of these features, and doubtless much remains to be discovered.

The book is readable, but poorly illustrated, and of small scientific value.

GEORGE CLINCH.

Man : Prehistoric. **Zaborowski.**

L'Homme préhistorique : Bibliothèque utile, cxxv., par S. Zaborowski. Septième edition enlinement refondue. Paris : Alcan. N.D. 15 × 10 cm. Pp. 187, with figures in the text. Price 60 centimes. **65**

The name of the author of this little book is a sufficient guarantee of its excellence, and it may be cordially recommended as an introduction to the study of prehistoric anthropology, summarising as it does the results of investigation in the questions of the physical character and culture of prehistoric man. The statements of fact are clear and concise, while in dealing with controversial matters, M. Zaborowski has placed before his readers the chief points at issue and the principal arguments with commendable brevity and impartiality. Since the first edition was published some twenty-four years ago an enormous mass of evidence, entailing a vast amount of discussion, has accumulated. M. Zaborowski has incorporated the chief points in his seventh edition in such a manner as to give due prominence to matters of importance without overburdening his narrative with a mass of confusing detail, although perhaps it might appear to some that it would have been profitable to deal with particular points a little more fully than has been done. E. N. F.

PROCEEDINGS OF SOCIETIES.

London. **Anthropological Institute.**

Ordinary Meeting, Tuesday, March 8th. Mr. C. H. Read, F.S.A., Vice-President, in the chair. **66**

Mr. Charles H. Hawes, M.A., delivered a lecture on "The Gilyaks and other Natives of Sakhalin," and illustrated his remarks with numerous lantern slides. The paper was discussed by Professor Gowland.

Ordinary Meeting, Tuesday, April 26th. Colonel Sir T. H. Holdich, K.C.M.G. K.C.I.E., &c., Vice-President, in the Chair.

Professor W. Ridgeway, M.A., delivered a lecture on "The Origin of Jewellery," which he illustrated with an interesting exhibition of specimens. The paper was discussed by Messrs. G. L. Gomme, O. M. Dalton, N. W. Thomas, M. L. Dames, and Sir Thomas Holdich.

Ordinary Meeting, Tuesday, May 10th. Mr. H. Balfour, M.A., President, in the chair.

The election of Messrs. Taylor-Hancock, W. S. Barclay, A. S. Quick, and W. S. Routledge as Ordinary Fellows of the Institute was announced.

Major P. H. G. Powell-Cotton delivered a lecture on "Some Little-Known Tribes of Northern Uganda," which he illustrated with a large and interesting collection of specimens and with many lantern slides.

The paper was discussed by Mr. Routledge, Dr. Garson, Dr. Shrubsall, and the President.

Ordinary Meeting, Tuesday, May 24th. Professor W. Gowland, F.S.A., in the chair.

The election of Mr. W. T. Greenstreet, M.A., as an Ordinary Fellow of the Institute was announced.

Mr. E. F. Martin exhibited a large collection of native objects from Northern Nigeria.

The Rev. C. T. Collyer, F.R.G.S., delivered a lecture on "Korea and its People," illustrated by lantern slides. The paper was discussed by Dr. Garson, Mr. Tabor, and the Chairman.

Printed by EYRE AND SPOTTISWOODE, His Majesty's Printers, East Harding Street, E.C.

POTTERY COFFIN OF ABOUT III. DYNASTY: 925.

BURIAL WITHIN POTTERY COFFIN: 925.

WOODEN PORTRAIT STATUE: 720.

BATTLE-AXES: 511.

TIPPED AND FEATHERED ARROWS: 723.

ROWING BOAT OF 20 OARS AND WARRIORS: 585.

METAL BOWL OF VI. DYNASTY: 845.

EXCAVATIONS AT BENI-HASAN.

ORIGINAL ARTICLES.

Egypt, Beni-Hasan. With Plate G. Garstang.

Excavations at Beni-Hasan in Upper Egypt (Second Season). 67

By John Garstang, B.A., B.Litt., F.S.A., Reader in Egyptian Archæology in the University of Liverpool.

The pages of MAN for July and September of last year contained preliminary notices of the excavations which the Beni-Hasan Excavations Committee have had in hand in Upper Egypt. When work resumed early in December last, it was found that the character of the necropolis as it had appeared the former year was well maintained. It was a burying place for the officials and upper classes of that part of Egypt during the Feudal period, beginning with the VI. Dynasty, but more generally representative of the XI. and XII. Dynasties. Its central date is somewhat before 2000 B.C. and its range covers a period of several centuries. It seems to bridge over any gap between the VI. and XI. Dynasties; and disputes the existence, for the Oryx Nome at any rate, of any independent VII., VIII., IX., and X. Dynasties as tradition has brought these down. From archæological and historical considerations it must appear probable that these four dynasties represent four independent centres of feudal power, contemporaneous, or nearly so, with one another and with portions of the VI. and XI. Dynasties of the royal houses of Memphis and Thebes respectively. The whole range of Egyptian history becomes by such consideration much less than tradition believes in.

Locally it was found the custom that interment in rock-hewn tombs is at least as early as the close of the archaic period and the rise of the Pyramid age, about the III. Dynasty. A whole range of small tombs was examined in the cliffs far back in the desert above the cluster of houses known as Nuerât, some three or four miles north of Beni-Hasan. These were uniform in general design. A very small squared chamber served as cover for a shallow pit which descended within to a depth of about two metres. This widened at the bottom to a small chamber, usually at the northern end. In this was the coffin, which in two cases observed was of pottery, similar to that pictured on Plate G, No. 925, and in another case was of wood, with panelled east face. In each case the coffin was so small that the burial was perforce contracted in the archaic fashion, as the picture shows. The body does not seem to have been preserved in any way, but it was covered by, or wrapped in, a linen cloth.

The next epoch, the Pyramid age, or Old Empire, or Memphite period, as it is variously called, is represented by a row of tombs similarly hewn in the rock, but in this case about two miles to the south of the better known necropolis, and just to the south of the Speos Artemidos. Here, similarly placed well up the cliff, the chambers were larger, and one at least is inscribed. The shafts are also longer though not usually any deeper. A preference now shows itself for making the burial recess partly under the side of the shaft—an observation confirmed in widely separated burying places of the period. In one tomb, which had escaped robbery, the recess was bricked up, and within, on the west side, was a plain thick wood coffin. Between the north end of the sarcophagus and the rock facing the east was a small statue in wood, two feet high, of a man in the well-known costume and attitude of the Shêkh-el-Beled. At the foot, on the east side, were some pottery vases, and within the coffin the body lay in remarkable preservation, head north, face partly east.

The Feudal period sees the necropolis beginning to grow on the well-known white cliff of Beni-Hasan, two miles north of the modern village. Its first stage, seemingly, in the VI. Dynasty, was a row of small rock tombs similar in form and arrangement to those last described, at the foot of the steeper slope of the cliff, about one-third up the ascent. Some eight or ten of these were constructed, and two of them were inscribed. The one showed a name compounded of Pepŷ, and the other the name of APA, an

Erpa-ha. Within the latter was found an undisturbed deposit of the pointed alabaster vases characteristic of the period. The great Feudal chieftains of this and neighbouring provinces next began to build their massive tombs in the rock higher up the slope, while their courtiers and officials dug their tomb-shafts on the slope of the cliff before them. The character of these great tombs was an elaboration of the earlier ones. Architectural features, particularly the column and portico, were now introduced in the rock tombs. The conventional agricultural or religious incident which had formed the subject for mural decoration led on to the representation of scenes full of detail and incident of daily life, which are, indeed, a chief source of knowledge of the life and culture of the age. The tomb-shaft now has deepened, for security of the burial; and in all probability the funereal customs of the time were those which the general necropolis has so fully illustrated, as described in the numbers of MAN already quoted.

The conspicuous feature of these Middle Empire burials was the deposit of wooden models within the funeral chamber. A further series of undisturbed tombs has confirmed the first impression that the customary objects were a rowing boat, a sailing boat, a granary, a baking and a brewing scene, and sometimes a sacrifice. These types were varied either by some detail, as the addition of a soldier with a battle-axe and shield in tomb 585 (Plate G), or by some different or additional object, such as the wooden portrait statue numbered 720. This exquisite object is only some 7 or 8 in. high, but the skill of the sculptor has created a work as impressive for the sense of fidelity in the portrait as it is remarkable for minuteness of detail. It was, unfortunately, in several pieces when taken from a disturbed tomb.

Sometimes the models were replaced by real objects, as in the battle-axe (No. 511), the arrows (723), and the metal bowls (845), illustrated in the Plate and in Fig. 1.

FIG. 1.
METAL BOWL OF VI. DYNASTY.

In the first of these objects the blade is inserted at three points into metal rings around the staff, to which it is then tied. The end of the handle was bound also with a cap of metal. The arrows lay with a long bow and complete deposit of models upon the coffin of a *mer per* named APA. The arrows are tipped in some cases with small sharp pieces of flint, and are each provided with three feathers. The notch is deep, and the string of the bow was seemingly twisted skin or gut.

Another object of interest, not figured in the Plate, is a *reed* used for separating the warp in weaving. It works in the sley behind the healds. Two such were found, similar in every respect, except the exact length, to one which was seen in use in the modern village of Abu-kirkas across the river and secured for purposes of comparison. The general principle of these *reeds* is in every respect the same as that in use in the weaving sheds of Lancashire to-day. [These and a selection of all the objects excavated will be exhibited during July in the rooms of the Society of Antiquaries, by courteous permission of the Council.]

The history of Beni-Hasan from the end of the Feudal period is almost a blank till the close of the Theban rule. The Hyksos period and the great Imperial period are hardly represented. The Speos Artemidos is almost alone for an interval of nearly 1,000 years; and it is significant that it is not until the general decentralisation of power about the XXII. Dynasty that a sign of local activity reshows itself. This age of Ethiopian, Libyan, and Assyrian, is represented by a considerable necropolis near to the Speos Artemidos, from which some characteristic funereal objects were recovered.

The concluding item of the season's work was the re-excavation of the royal tomb of Negadeh of the I. Dynasty. Its chief result was the discovery of the missing portion of the ivory tablet of Mena, a duplicate of the same, and three other small

tablets of Baui, Narmer (? Bezau) and Neithhetep respectively, as well as carved objects in crystal, obsidian, diorite, ivory, and other materials, with numerous seal-impressions.

JOHN GARSTANG.

Totemism. Thomas.

Arunta Totemism: a Note on Mr. Lang's Theory. *By N. W. Thomas, M.A.* 68

On the subject of the connection of the *churinga* with Arunta totemism I have no counter theory to propose, and, perhaps, Mr. Lang's suggestion that rites of burial had some influence is not improbable. I can hardly, however, accept the view that the chance discovery of *churinga* associated with ancient burying places was in itself enough to subvert previously existing ideas as to the descent of the totem. The marks on the *churinga* are variously interpreted by different kins, and it is difficult to see how the discovery of *churinga* would under these circumstances cause a change in the rule of descent, whether we assume it to have taken place under matri- or patrilineal conditions. The spirits waiting to be re-born must have been recognised as having, independently of the *churinga*, which could give no clue as to their kin-provenience, a local habitation and a name, before the belief that conception had taken place in a particular locality could produce the results attributed to it.

The steps by which the Arunta reached their theory of totemism, and dissociated the totem from any share in the regulation of marriage, are, I conceive, as follows. The Adelaide tribe held that the spirits of the dead went to Pindi, the western land, by some authorities translated—with less probability—"the deep." At some period they returned from Pindi to be re-born, and in the interval took up their abode in trees (*Tasm. Journal*, I., 64). We have, so far as I know, no information as to the rules of descent in this tribe, and their nature can therefore be no more than a conjecture. Whether any particular tree was selected by the soul is also a matter of uncertainty. There are, however, a few facts which favour the supposition that it was a tree near the place of death. When the body was lifted upon the bier, the ground (*wingkōngga*) on which the man had died was dug up by his wives, or by women related to him, with their long sticks. A little heap of earth was thus formed, supposed to contain the *wingko* or breath that had left the body, which their digging is intended to set free. After various ceremonies of a kind commonly found in Australia, intended to discover by divination the sorcerer who caused the death of the deceased, the bearers, if there happened to be large trees in the neighbourhood, walked up quickly to one and then another, resting the bier against them on each occasion. By degrees they worked away from the place of death and at last walked off to a distant locality (Woods, *Native Tribes*, p. 164). The interpretation of this ceremony must, of course, be very uncertain, but it seems possible that the future *ngirra* tree was thus selected.

The divinatory ceremonies mentioned above consisted in the rotation of the bier, composed of ten or twelve branches arranged like the spokes of a wheel; these were carried each by one man, and one man supported the "hub" of the structure on his head; the men, who faced in different directions, revolved rapidly with the centre man as a pivot, and the latter after each act of rotation asked the deceased who had killed him, &c. It seems just possible that one object of these ceremonies was to allow the deceased to select the future resting-place of his soul.

A stage beyond this, at any rate from the point of view of the definiteness of our information, we find the Arunta of Finke River living between the Luritcha and the Arunta Ilpma. They have *churinga* but do not seem to associate them with any idea of re-birth. They make a grave with a lateral chamber (like the Semang of the Malay Peninsula) with the idea of preventing the spirit of the dead man from being incommoded by the weight of earth and thus being compelled to leave prematurely for his *tmara altjira*, by which

they understand the place where his mother was born. The souls of infants are supposed to dwell in trees, whither they are carried by the good mountain spirits, *tuanjiraka*, and their wives, *melbata*. The tree nearest to a woman when she feels the first pains of parturition she calls *ngirra*, and believes that the soul enters her child from that tree (*Trans. R. S. S. A.*, XIV., 237). It will hardly be rash to argue from the foregoing account by the Rev. L. Schulze that (1) the souls thus re-born are those of the dead who have previously come from their grave to the spot in question; (2) that the belief arose when the tribe was matrilineal.

Now, if the woman were in the neighbourhood of the *ngirra* tree by chance only and a particular soul had a particular tree for its habitat, a little reflection would convince the black that the doctrine of hereditary totems could not be upheld unless the individual could in a new incarnation change his totem. Once it was decided that the totem was an inseparable soul element, the obvious conclusion was that, if re-birth was a fact, the child could not follow the kin of either mother or father except by chance. If the prospective mother were guided to the correct tree, or if the souls were allowed a certain amount of choice and, by playing a sort of spiritual "puss in the corner," could get into the right mother, this conclusion might be avoided for the time. But here, too, unless the intending mother took precaution to make enquiries in the districts they proposed to visit, an Emu woman might find herself in the locality where there had been a run on Emu souls. If Emu souls were "off," she would perforce, if time pressed, take the first soul handy, and the doctrine of descent would be upset.

It seems, therefore, probable that the belief in re-birth, associated with a localised habitat of the disembodied soul, would be sufficient to bring about a change in the belief as to the hereditary character of the totem.

The question of how the totem ceased to play a part in the regulation of marriage does not seem to present any great difficulty. In the large number of tribes the totemic code is veiled, so to speak, by the phratriac or the class code; occasionally, even among tribes with class organisation, the totemic code plays its part, either in conjunction with or independently of the class system; but as a rule the prohibition to marry one of the same totem is only prominent where the class system does not exist. The totemic prohibition plays no part in the ordinary tribe, divided into two phratries, with or without classes, because the kins are arranged in one or other phratry, and virtually never appear in both (there are exceptions but hardly sufficiently well authenticated). If, however, the descent of the totem no longer follows the same rule as that of the class or phratry, it is clear that, so long as the class system is in full vigour, and especially where the totem has hitherto been a negligeable factor in marriage rules, marriage will probably continue to be regulated by the class. If there is a clear consciousness of the totemic prohibition as implicitly contained in the phratry or class prohibition, there might be a subsidiary set of rules, but where the ordinary rule of descent of the totem has been abrogated, we should hardly expect that a totemic prohibition would form part of marriage regulations.

The origin of totemic exogamy is a matter of dispute; but it can hardly be denied that it is in many cases of very subsidiary importance. That this is the case may be inferred from the rules of avoidance. Most, if not all, theories of avoidance have overlooked the fact that although the actual mother-in-law must be avoided, it is, in some cases at least, only as one of an inter-marrying class. The bearing of this fact on the origin of avoidance is complicated by the theory of group marriage; but for our present purpose the important point is that there does not seem to be any trace of preferential treatment on totemic lines of members of the forbidden classes among the Australian tribes, whose totemic abnormalities require explanation. The younger sister or brother must avoid one another, but the brother and elder sister, though of the same totem, may converse freely (*Horn Exped.*, IV., 166), and this though women of the same class as the husband

may not visit a married man's camp except in the absence of the husband. If totem tabus are of this subordinate nature we may, perhaps, not unfairly regard the possibility of intra-kin marriage among the Arunta as a simple corollary of the change in the rule of descent.

The change in the rules of descent seems to have been initiated and probably completed during the matrilineal stage. The aggregation of a tribe into local totem groups is commonly regarded as a result of patrilineal descent, and it might be argued that the Arunta must therefore have emerged from the matrilineal stage before the totem ceased to be hereditary. But in the first place, the process by which patrilineal descent brings about local totem groups is hardly clear in all its steps; and in the second place, the Intichiuma ceremonies of the Arunta and neighbouring tribes would tend to bring about the same result, and may well have done so after the totem ceased to be hereditary.

The question of how the totem causes to be derived from the father instead of the mother has hardly been examined from the savage point of view, so far as I know. The process by which the change is brought about and the explanation given by the people themselves might, if studied in detail, throw some light on savage theories of totemism.

The subject of the connection of the *churinga* with Arunta totemism is one that lends itself rather to ingenious speculation, stimulated by the knowledge that refutation of one's guesses is probably impossible, than to demonstration of any order of exactness. If Mr. Lang's graveyard theory is correct we might explain the *churinga*, like the *penitah* of the Sakai, as a sort of celestial passport. We know little about Australian ideas of a future life, but the facts do not seem to exclude the suggested explanation. In this case we need hardly suppose that a vanished race had anything to do with the matter; the Arunta themselves may have held this belief. Another possibility is that this *churinga* was, like the *wingkōngga*, the resting place of the soul, and was for this reason buried with the body and discarded when the reincarnation took place. While this explains the supposed finding of the disused *churinga*, we have at present no evidence that *churinga* proper are or were ever buried. Unless this was so the suggested explanation could hardly hold good. N. W. THOMAS.

England: Archæology. **Ashby.**

Excavations at Caerwent in Monmouthshire. *By Thomas Ashby, Jun., M.A., F.S.A.* **69**

The name of Venta Silurum is not prominent in the written history of Britain in Roman times. It is only mentioned twice in ancient authorities. In the 14th iter of the *Antonine Itinerary* it figures as the first station from Isca Silurum (Caerleon), which lies 9 miles further west, on the road to Silchester by way of Bath; that is, as a station on the route from London to South Wales—the route which, until July of last year, was still the most direct by rail. And it also occurs in the catalogue of cities and camps of Britain given by the geographer of Ravenna. But the indication given by the Itinerary, and the persistence of the modern name Caer Went are sufficient to warrant the identification. The name Land of Gwent, in fact, is still applied to the surrounding district, but its meaning is much disputed.

An inscription recently discovered in the centre of the Roman town, though not in its original position, has thrown a great deal of light on the condition of Caerwent in the Roman period. The text runs as follows (the first line being lost and the reading in the second being uncertain):— . . . LEG(ato) LEG(ionis) I[i] AVG(ustæ) PROCONSVL(i) PROVINC(iæ) NARBONENSIS LEG(ato) AVG(usti) PR(o) PR(ætore) PROVI(nciæ) LVGVDVNEN(sis) EX DECRETO ORDINIS RESPVBL(ica) CIVIT(atis) SILVRVM.

The monument* was thus erected to an unknown ex-commander of the second legion, which was stationed at Caerleon, who afterwards governed the provinces of Gallia Narbonensis and Lugudunensis, and this was done, by decree of the "county council," by the community of the Silures. The inscription shows that Caerwent was the chief town of the canton of the Silures, the old tribal organisation being retained, but under the Roman nomenclature. This was the case in Gaul, too, where, as is well known, almost all the modern town names (except in the Rhone Valley), which have lasted on from Roman times, are the names of the tribes who made those towns their centres. (*See* an article in the *Athenæum*, September 26th, 1903, p. 420, by Mr. F. Haverfield.)

The knowledge that Caerwent was a Roman site has never been lost. The walls of the city are not only clearly traceable, but actually preserved above ground to a considerable height, especially on the south side. Three towers have been added to the wall on this side, near the south-west angle. The fact that their masonry is not bonded in to that of the wall shows that they are later additions, and excavations have revealed the fact that the upper portion at least was hollow, *i.e.*, that they were not merely solid buttresses to strengthen the wall. Of the gates, the south is the only one of which some part is not actually preserved, while the north is in a very fine state of preservation.† It has been cleared out in the course of the present excavations.

The roadway was found at some period to have been raised about 3 feet, and at a still later period (but probably still during the Roman occupation) it was closed, and an aperture formed which perhaps served as an outlet for drainage, less probably as a postern for foot passengers. The inner side of the gate is interesting, with the passage-way (whether for water or for human beings) leading down to it, and the stones which have been used to block it partially, one of which is the capital of a column, while others seem to have belonged to the piers of the gate itself.

The wall was not, however, the earliest defence of Caerwent. It has been discovered that before the wall was built the city was protected by a mound of hard red clay, the clay of the district, taken no doubt from the fosse, which fosse may or may not have served later for the wall (for though the wall had a fosse of its own, we do not yet know whether they are identical or not, whether the wall stands in the fosse of the mound, or a certain way above it, so that the same ditch might have been used for both, though the latter seems by far the most probable). And this fact, together with the rectangular shape of the place and the size of it has led to the conjecture that Caerwent may have had a military origin—*may*, in fact, have been the camp occupied by the second legion before it moved to Caerleon, where there is no *direct* evidence of their presence before the second century. The subject is, however, debateable and cannot be dealt with now. What we are dealing with in our present excavations is Caerwent after it had ceased to be (if it ever was) a military station and had become a country town.

It is traversed from east to west by the modern high road‡ which follows the ancient line almost exactly, and two other roads ran at an equal distance north and south of the main road and parallel to it. Three roads can be traced running north and south, intersecting these, and if we are entitled to suppose that the town was laid out on a regular plan, we may assume a fourth, further east, which would give twenty rectangular insulæ. But excavation alone can bring certainty on this point: conjecture in such matters is merely beating the air, and preconceived notions, especially of symmetry, are apt to be rudely upset in dealing with Romano-British cities. Such was the sad

* The inscription is cut upon one face of a pedestal which very likely once bore a statue of the man whom the community desired to honour.

† A full report upon it will shortly be published in *Archæologia*.

‡ See the plan of the town (Fig. 5) reproduced from *Archæologia*, LVIII., 2, p. 406, Fig. 4, by kind permission of the Society of Antiquaries.

experience of a Royal Engineer corporal who drew some of our plans, and who at first fondly imagined that our walls were straight and our rooms rectangular. As a fact, a right angle is a real rarity in Caerwent. Before dealing with our own excavations, I may just state briefly that discoveries have been continually occurring and are mentioned by various writers from Leland onwards. The site has, it would seem, been inhabited uninterruptedly, and is still to some extent occupied by the buildings and gardens of the modern village. But the only regular excavations of which we have record were those made by Mr. Octavius Morgan in 1855, who discovered a very interesting set of private baths*—so typical that the plan has been reproduced in Mommsen-Marquardt's *Handbuch der Römischen Alterthümer*, Vol. VII. (*Privatleben der Römer*), p. 292, as an example of such a building—and by Mr. Milverton Drake, a Bristol architect, in 1893 (*Proceedings of the Clifton Antiquarian Club*, vol. III., pp. 47–53, and pl. iv). Inspired by the example of Silchester, the committee decided to carry out as far as possible a systematic excavation of the site. It is not often that an opportunity offers (and still less often is it taken) of exploring a greater part of the site of a Roman country town, and if we are able to examine all those parts of it which are not occupied by buildings or which will not manifestly prove unfruitful, we shall be able to supply the only English parallel to the work at Silchester. And, so far as we have gone, the differences are of sufficient importance to add greatly to the interest of the work. The plans of some of our houses are quite dissimilar. Houses 2 and 3† give a type of house with rooms round all four sides of a courtyard, which cannot be exactly paralleled elsewhere in this country. The whole north wing has, it is true, been rebuilt, but it does not seem that the original plan was abandoned. A corridor on the north side was apparently suppressed, and the street widened by about 4 feet. Fig. 1 shows a channelled hypocaust in this house. House 3 is even more interesting in plan, and shows no signs of reconstruction at all. It has a large oblong peristyle (52′ × 42′) in the centre (Fig. 2), though the house itself is almost square (90′ × 94′).

FIG. 1.—HOUSE NO. 2: CHANNELLED HYPOCAUST.

FIG. 2.—PERISTYLE OF HOUSE NO. 3.

The fact that there is but little inter-communication between the rooms except through the peristyle is noteworthy, and this fact, coupled with their small size and

* *Archæologia*, XXXVI., 2, p. 432, pl. XXXVI.

† *Ibid.*, LVII., 2, pp. 301 *sqq.*, pl. XL.; LVIII., 1, pp. 119 *sqq.*, pl. VIII.

the rather exceptional size of the latrine, has led to the not impossible conjecture that the place may have been an inn. The pent roof all round the ambulatory was supported by ten stone columns, parts of which have been found; they do not seem to have had bases. The capitals, which are made in one piece with the uppermost part of the shaft and the necking, have simple Romano-Doric mouldings of good style.

A third example of this rare type of house plan having rooms round all four sides of a courtyard is seen in house 7.* The numbering, it may be noted, is that of the order of complete excavation and cannot be said to be convenient. Houses 4–6 were thus dug out *after* 7-8, for though traces were found of them during the first year's work, they could not be pursued till 1902. However, it would be risky to assume the accuracy of the plan of insulæ I have indicated until we have gone a great deal further with spadework. The present example is not, however, a "pure" case of a house of the courtyard type with rooms round all four sides, though this was its latest condition. Originally it had rooms on the south side of its courtyard only, many of the walls of which have been incorporated with the later building, while others (shown in outline) have been suppressed or built over. The west wall of this earlier house was arranged with reference to the road which ran below the inner slope of the mound of which we have already spoken, its outer wall bordering upon it. This road was 14 feet wide and gravelled; it appears in many places between the earlier and later west walls of the house, having been covered up when the house was reconstructed.

FIG. 3.—HOUSE NO. 7: ROOMS 6 AND 7.

This reconstruction of the house is especially interesting, as we have in the two principal rooms (6 and 7) (Fig. 3) been able to study the degeneration (rather than the progress) of Romano-British house decoration. Three, if not four, separate coats of painted plaster could be seen upon the walls, and were duly traced in full size and coloured, while after the removal of the pavements of the upper layer it was found that in room 7 an earlier pavement remained in an almost perfect state of preservation, with a somewhat uncommon geometrical design. Of those of the upper layer and later period, that in room 7 was purely geometrical, consisting very largely of chequers and triangles executed in black and white only. But that of room 6 is of interest as being of considerable intricacy of design (though the execution is unskilful) and as having various figures—in the four corners the four seasons, of which Winter may clearly be recognised; in the four circles four Cupids of unprepossessing appearance; and in four rectangles, animals (two lions and two other beasts, of which one seems to be a hare), while the other (occurring in one case alone and in the other with the hare) has been variously named, but is in truth quite enigmatic.

* *Archæologia*, Vol. LVIII., 1., pp. 119 *sqq.*, pl. VIII., where a full report with illustrations of the mosaic pavements and wall decoration is given.

A little to the east, in room 20 of house 8, a still more curious discovery was made—the head of what for want of a better name is known as the Venus of Caerwent.* It certainly seems to represent some deity, probably not purely Roman. It is in sandstone and measures 9 inches high, $4\frac{3}{4}$ inches across head, $3\frac{3}{4}$ inches across neck, and is much weathered. The eyeballs are in relief and surrounded by an oval depression, the nose is straight, the mouth is small, the ears are deeply indented, the hair is entirely gone. It is flat at the back, and was not meant to be seen from the front; there are no traces of the attachment of the neck to the shoulders, and it seems to have been an independent head. It was found upon a platform floored with clay reached by three rough gravel steps ascending from the floor of the room, which may be the foundation of a shrine, the stone superstructure of which has been removed by the lime burners of the eighteenth century. In front are blocks of stone apparently intended to support a wooden railing.

FIG. 4.—HEAD OF A STONE FIGURE.

Last year's work again took us further east, but here the houses, as will be seen,† are of more normal type, and did not present so great features of interest, except for the fine set of hypocausts which we have called house 5, which were probably a set of baths.

The building is remarkable for the solidity of its construction, with its walls 3 feet thick above the footing and 4 feet below; the pilæ of the hypocausts are 3 feet 10 inches high, which is rare, but can be paralleled in the baths at Wroxeter. The stokehole was at the north end, and the hotter rooms were naturally nearer it. If we are to name the rooms we may suggest the following: 2, hot bath; 3, calidarium; 4, tepidarium; 5, hot bath attached to calidarium; 7, 10, apodyteria (or 7, cold bath); 8, frigidarium.

The floor which supports the pilæ has a system of drains under it. The solidity of the masonry is accounted for by the ease of getting limestone and sandstone, and the comparative scarcity of brick; stone roof tiles predominate; often we find hypocausts entirely supported by stone pilæ, brick being used only where the heat was more intense. This is seen well in a large hypocaust in the north gate diggings, where brick pilæ are only found near the stokehole, the rest being of stone.

Early in the year we obtained leave from the parish council to dig on the village green. It occupies the point of intersection of the high road and the road going south from the north gate, and here we found a base of squared stones, the lower courses of which are probably Roman work (perhaps the podium of a temple or shrine), though modified in later times. Built against this (not in its original position) we found the inscribed base, of which the text has been already given.

* *See* Fig. 4, reproduced by kind permission of the Society of Antiquaries, from *Archæologia*, LVIII., 1, p. 150, Fig. 7.

† *Archæologia*, LVIII., 2, pl. XXVI.

The work of 1903 was mainly concentrated on a field to the east of the North Gate, the property of Lord Tredegar, who, as president of the committee, has taken very great interest in the work from the first, and has most materially forwarded its progress. An elliptical enclosure, measuring about 120 by 150 feet, seems to have been an amphitheatre; the seats, of which no trace remain, must have been entirely of wood. It appears to have been a very late erection, as it is built over earlier structures and even, it would seem, over a street, and was possibly never completed. Its position within the walls is remarkable in a town of so small a size as Caerwent.

The church has always been said to occupy the site of a temple, and the supposition is not unreasonable. A large building of some kind certainly stood there, to judge from

FIG. 5.—PLAN OF CAERWENT.

the architectural fragments which had been used in its construction and were brought to light in a recent restoration.

The small objects found upon the site are of the usual character. The coins include a hoard of about 7,000, almost all *minimi* of the fourth and fifth centuries A.D., which was found in a room in house 6. A great deal of the pottery usual on Romano-British sites has been found, and a good deal of "Samian" ware among it. Some of the bronze *fibulæ* with their coloured enamel are fine specimens of this kind of work. They are at present preserved in a museum on the spot, but their ultimate destination is uncertain; they will in all probability, however, be housed at Newport (Mon.).

It is hoped that the excavations may be continued until all the land within the walls which is not occupied by modern buildings has been thoroughly explored. Whether this will be possible depends chiefly on the measure of support received from those who are interested in the work. THOMAS ASHBY, JUN.

Africa, South. **Petrie.**

Beads from Bulawayo. *By Professor W. M. Flinders Petrie, D.C.L., F.R.S.* **70**

By the kindness of Mrs. Tufnell I have seen some beads belonging to Mrs. Chester Master, which were found by a prospector "in an ancient working at Bulawayo, along "with a round stone used by the ancients to crush the gold." The beads of glass are oval with flat ends, ·30 in. long, ·34 in. diameter. The interior is a white translucent (so-called opal) glass core about half of the diameter, covered with a dark pink transparent glass. This coat is certainly wound around the core, and not drawn out in one mass with the core. The colour is known in late Roman beads (or Coptic) in Egypt, but nowhere earlier so far as I have seen. At that time, however, beads were drawn and not wound; and when the modern Venetian style of winding beads from glass threads was revived is not yet known. When the history of mediæval glass beads is ascertained these might be closely dated; but it seems that they cannot be before the fourth century A.D., and may well be of the early Arab period, eighth and ninth century, when gold flowed so largely into Egypt. With them was a small corroded base-gold bead, hammered round with a gap at the side, ·22 in. diameter, ·13 high. It is much to be wished that the glass beads often found with the gold in South Africa were preserved and sent for examination, as they alone were imported, while the gold was local and has no value for comparison with known forms. W. M. FLINDERS PETRIE.

REVIEWS.

America: Basketry. **Mason.**

Aboriginal American Basketry: Studies in a Textile Art without Machinery. By Otis Tufton Mason. From the Report of the United States National Museum for 1902. Washington, 1904. Pp. 171–548, with 248 plates. 24 × 15 cm. **71**

It is not without reason that Otis T. Mason has invented a new word for a new disease in his paper on Aboriginal American basketry in the annual report of the Smithsonian Institution for 1902, and few readers of the volume will escape without a touch of "canastromania," *i.e.*, an excessive desire for collecting baskets.

Much of the substance of the memoir under review and many of its illustrations are already familiar from the earlier publications of the Smithsonian Institution, but the whole has been amplified, added to, and enriched until it has become a valuable record of the past and a guide in the future for the growing class of workers who are interested in this branch of technology.

Although basket is probably the oldest word in the English language, and the introduction quotes references from Terence, Martial, the *Arabian Nights*, and the Bible, basket-study is still in its infancy, in that period of vague indefiniteness in which a rigid classification, fortified by a vocabulary, is especially valuable. Classification is the keynote of this paper. The whole subject of basketry is divided into nine sections, dealing separately with materials, construction, ornamentation, symbolism, uses, &c. The longest section is that devoted to ethnic varieties of basketry, an attempt to associate certain general effects with definite peoples, showing how the characteristic

technic and ornament bewrays the basket-maker's thumb and the intimate relationship between the tribe and the art. In the first section, treating of the general classification of technic, basketry is divided primarily into two groups, hand-woven and sewed or coiled and these primary groups have five and ten subdivisions respectively, determined by the methods of construction and the stitch employed. The names for the subdivisions are unusually descriptive, and, in all but one of the fifteen, names derived from the place of origin have been avoided.

The vocabulary will be useful, but it fails to supply the word for the essential central feature of all basketry, a word general enough to describe any strip or strand or group of strips or strands used in weaving a basket. In many examples the warp and the weft are of equal size and pliability, and being worked in checkerwork or twilled patterns diagonally across the basket neither series has a better claim than the other to be called warp or to be called weft, while they may not fall within the technical meanings of strand, strip, splint, fibre, &c. In such cases, which occur frequently in describing the softer bags and wallets, the choice lies between the term, "weaving element," which is clumsy, and the term, "weaver," used by Miss Mary White (*How to make Baskets*), which is sometimes ambiguous.

The fifth section traces the symbolism of the basketry designs before idealism was buried in commercialism, for Indian baskets were and still are made "for no other end than to record a legend." These records are especially valuable since they have to be collected from the reticent and suspicious basket-maker herself, and no academic generalisation is possible.

The sixth section on the uses of basketry is necessarily long, and the alphabetical list of uses at the end nearly fills two double-columned pages, beginning with "Armor" and ending in "Zootechny," with many unexpected inclusions, such as hedges, houses, leggings, love baskets, medicine, money, skirts, bizors, and wedding blankets.

The paper is enriched with 212 text illustrations, with valuable details of stitches, followed by 248 plates, coloured and uncoloured, and full of interest and of beauty, showing the baskets and their makers. The latter, as a rule, contribute more of interest than of beauty, but an exception is seen in Pl. 171, which may be referred to on account of its completeness. It is the reproduction of a photograph representing a woman of the Hupa Reservation, N. California, weaving a basket, with the materials before her, and finished and unfinished baskets at her side. She wears a hat made of basket-work, and is wrapped in a deer skin, decorated with a basket-work fringe of straw, while her baby, tucked into a basket frame, with the handle over its head, sits somewhat discontentedly at her side. A. HINGSTON.

Stone Age. Rutot.

Coup d'œil sur l'état des Connaissances relatives aux Industries de la pierre. Par A. Rutot. (Extrait du Compte rendu du Congrès d'Archéologie et d'Histoire, Dinant, 1903.) Namur, 1904. 25 × 17 cm. Pp. 270, with 172 figures in the text. **72**

The latest views of M. Rutot on the handiwork of eolithic and palæolithic man, as laid before the Archæological and Historical Congress at Dinant last year, should meet with a cordial welcome in this country. They are now published separately, and take the form of a general criticism of present knowledge as to prehistoric remains in central and north-western Europe. A large number of illustrations and diagrams from the author's hand add considerable interest to a study that must necessarily deal with technicalities, and the volume is divided under two main headings, neolithic times being disregarded. The first part deals with primitive flint industry—both pre-quaternary and quaternary—and the second with what is more generally understood by the term

"palæolithic," while some short chapters at the end, together with a tentative classification, should not be overlooked.

Whatever view is taken of eoliths as implements, or of the geological period to which the eolithic gravels are to be assigned, all must recognise the zeal and ability which the learned curator of the Brussels Natural History Museum brings to his task. The Thenay flints that the Abbé Bourgeois brought forward in 1867 as evidence of tertiary man are still mysterious, and are associated with the *Aceratherium* in M. Rutot's table of classification. Those of Puy-Courny, with percussion bulbs and signs of re-chipping, are recognised by the author without hesitation as man's handiwork, and assigned to the same horizon as the *Dinotherium* in the upper miocene. After a considerable interval come the eoliths from the chalk plateau of Kent (middle pliocene), which are shown to belong to drift deposited before the present river valleys were formed.

Something is said with regard to the working and wear of these flints to account for their very blunt edges, and attention drawn to the scarcity of flint at that period necessitating the constant re-working of the same pieces. Justice is then done to Mr. Lewis Abbott's discovery of implements in the Cromer forest bed, published in *Natural Science* (1897), and this is bracketed with St. Prest, both sites being characterised by the *Elephas meridionalis*, and belonging to the upper pliocene. The fauna of the three palæolithic periods is represented by the *Elephas antiquus*, the mammoth and the reindeer, respectively; but the middle period is now subdivided into two, the first including the ordinary drift and Moustier types, the second certain stages marked by the use of bone and ivory. M. Rutot suggests an ivory period in place of the Solutréen of G. de Mortillet. As to the relative date of Solutré there has always been some doubt, due in part to the neolithic appearance of flints from that site, but we are now assured that its occupation coincided with the opening of the Madelaine period, and its remains can no longer be regarded as typical of an entire period.

It appears that throughout the Eolithic period no progress was made in the art of flint working, the same rude types occurring till a fresh start is made at the Mesvinien stage. On the other hand, scrapers from Puy-Courny are practically identical with numberless neolithic specimens. Some lucid observations on patina, as affected by matrix and exposure, form a fitting conclusion to a work that will do much to realise the author's ambition, as expressed in the introduction, to stimulate the study of primitive man.

R. A. S.

Psychology. **Ward: Rivers.**

The British Journal of Psychology. Edited by James Ward and W. H. R. Rivers. Cambridge, 1904. Vol. I., Parts 1 and 2. Pp. 190. Price, Part 1, 5*s.*: Part 2, 3*s.* 6*d.* **73**

Anthropologists, no less than psychologists, will welcome the appearance of an English psychological periodical. Hitherto *Mind* and *Brain* have stood practically alone as representatives of England, while their continental and American *confrères* have multiplied exceedingly. No one will say that the new venture does not fill a gap, and in some respects *The British Journal of Psychology* promises to occupy a unique place, in that one of its editors and two of the collaborators named on the title-page have included savage and barbarous races in their studies and taken part in anthropological expeditions. Anthropology, therefore, may expect to profit, even more than psychology perhaps, from the new periodical which, as far as regards the psychophysical investigation of uncultured peoples, has practically a clear field before it.

In the second part of the *Journal* Dr. Myers gives the results of an enquiry, conducted by himself personally in Torres Strait, and since continued in other parts of the world by means of a *questionnaire*, into the taste-names of primitive peoples. At the outset he justly points out that imperfections of vocabulary by no means imply imperfections of perceptions relating to the more civilised nations. This is sufficiently obvious, as anyone can convince himself who tries to name a selection of coloured wools. The names are not, indeed, in English non-existent; probably an artist or anyone whose business is with colours, whether in manufactured goods or pigments, would be able to name most, if not all, of such an assortment of wools and describe them to a fellow-expert. I have 350 odd names of colours on a rough list, which is probably far from exhaustive, even if we exclude names derived from the objects with which the colours are associated, perhaps the commonest and certainly the simplest method of extending the colour-vocabulary; but, just as I cannot name with certainty more than a small proportion of a wool scale otherwise than by distinctions of shade and tone, so I am unable to apply with certainty more than a small proportion of the colour-names on the list for want of experience. This does not, of course, mean that a deficiency in the colour-vocabulary is never associated with, and in part due to, a deficiency in sensitivity. It merely indicates that vocabularies apart from experiments are unsatisfactory as evidence of such deficiency.

The analysis of the taste-vocabularies collected by Dr. Myers gives the following results: (1) "Good" and "sweet" are frequently synonymous. (2) The same term is applied to saltness, but the specific name for salt is usually derived from sea water. (3) "Salt" and "sour" tend to be confused, or "salt" and "bitter."

The majority of printed vocabularies are merely lists of words, as to the meaning of which in most cases there may be little misconception. But when we come to adjectives, especially of taste, there are several possibilities, even if the data are based on experiments. Savages are, it is true, as a rule indifferent to smells, and we may perhaps leave out of account the olfactory sense of the word. But even if we are certain that the word is used of taste we may well be in some doubt whether it is a specific or merely a general term. A child will often describe a taste as "nice," when it recognises it as sweet. But to conclude from such cases that the term "sweet" is absent from the child's vocabulary, and still more to argue from its use of terms to its sensations is clearly unjustifiable.

This is a source of confusion which is absent when we deal with the colour-sensation and names of savages. Whatever may be the case when it is a question of clothing or ornament, the savage has hardly developed an æsthetic appreciation of the beauty of colour *per se*. Tastes, on the other hand, although these may differ strangely in the matter of the satisfaction to be derived from the consumption of rancid blubber and other delicacies (largely a matter of education, as our appreciation of high game shows), are commonly thought of as pleasant or unpleasant by the savage as by civilised man. We can therefore never be sure that when the savage describes a taste as good he intends to describe by that word what we call sweet.

We are accustomed to increase the sweetness of dishes and liquids at will, and have consequently formed the habit of treating the sweetness of a preparation as a separable element. It must not be overlooked that with savages the case is far different. If we consider the Australians or the races of any country where the fruits of the earth do not grow abundantly, it is clear that their idea of sweetness is closely connected with some individual food, usually honey, just as our ideas of saltness were connected originally with the sea. If, therefore, a tribe little in contact with Europeans is tested with a solution of sugar they are brought face to face with a new experience. The taste of honey depends a good deal on the flower from which it is got, and is further modified by

the wax. Are we entitled to assume that the savage would recognise the simple sensation of sweetness as identical with the sweetness which for him is always associated with other gustatory sensations ?

These points are, of course, not overlooked by Dr. Myers, whose main purpose was to point out certain correspondences of the features of taste and colour nomenclature. As regards the identity of names for "good" and "sweet," it may be interesting to note that of the 200 odd vocabularies in Curr's *Australian Race* about 20 per cent. have the same word for both ; in a few cases there seems to be some confusion, and in one or two cases two words are given for sweet without any indication of a difference of use. In four cases (Vocabs. 11, 94, 150, and 177*) the word for sweet is derived from the word for honey or identical with it. In one case (Vocab. 147) there is stated to be no word for sweet. Salt and bitter are expressed by the same word once (Vocab. 6), and hachish and bitter once (Vol. II., 93). These latter terms are, however, only given in a few cases.

It is not difficult to see why the word for salt is usually derived from the word for sea, and is in some cases a foreign word. Dr. Frazer has given in his *Pausanias* a list of peoples who do not know and do not use salt, and a similar list is given by an Austrian authority. Probably the use of salt is frequently derived from other nations ; it must have long remained unknown to inland peoples, and would naturally be known by a foreign word in many cases, or in the case of people acquainted with the sea by a word derived from the source of the commodity. As Dr. Myers justly remarks at the outset, the cause of the peculiarities in vocabulary may turn out to be psychological rather than physiological. We know that savage vocabularies are often singularly lacking in general terms. There may, for example, be words for all the species of trees known to them and no word for tree as a generalised idea. Conversely a want of differentiation frequently appears ; some Australian tribes have no separate words for "to eat" and "to drink." We can therefore hardly be surprised if they fail to develop a vocabulary of terms corresponding to the sensations of sight and taste.

The other articles are rather of psychological than specifically anthropological interest, but more than one of them will appeal to the general reader. Particularly interesting is the case of a man whose first visual sensations were subsequent to an operation for cataract performed in his 30th year. N. W. T.

Hausa. **Brooks : Nott.**

Bátū na Abūbuan Hausa : with Translation, Vocabulary, and Notes. By W. H. Brooks, B.A., and Lewis H. Nott. London : Frowde, 1903. Pp. 56. 19 × 12 cm. Price 3*s.* 6*d.* **74**

This little book, *Bátū na Abūbuan Hausa*, is worthy of its object as indicated in the introduction. What we certainly want to-day is a collection of original Hausa texts brought within reach of the student, and as a specimen of what I mean this little book can be taken as an excellent example.

As regards the method of dealing with the pronunciation I cannot, however, but think that that adopted here, and very often elsewhere, is not the simplest obtainable. This multiplication of dots, signs, and accents must inevitably tend to confuse the student, especially one who has no knowledge of any other language but English. Why not, for instance, spell *ché* thus instead of *čẹ̄* ? It is far simpler and grasped at once. Take the word that the Hausa has for farm given in the book as *gōra*. I should certainly myself spell this *gwóra*.

The translations are good and the vocabulary excellent. E. F. MARTIN.

---

* *Op. cit.*, III., p. 284.

Baloch Race. **Dames.**

The Baloch Race: A Historical and Ethnological Sketch. By M. Longworth Dames. Asiatic Society Monographs, Vol. IV. London: Royal Asiatic Society, 1904. Pp. 90. 23 × 15 cm. Price 5*s*. **75**

This account of the Baloch race is one of an interesting series of monographs on scientific questions connected with the East, now in course of publication under the auspices of the Royal Asiatic Society. Mr. Dames, in addition to the experience gained in a long service on the western frontier of India, is deeply read in the special literature of his subject, and he has brought together a large mass of valuable information about a people which presents many features of interest, and is little known to ethnologists.

As to the derivation of the name, Mr. Dames dismisses the suggestion of Von Bohlen, subsequently adopted by Max Müller, that it represents the Sanscrit *mlechha*, the equivalent of the Greek *βάρβαρος*. He is inclined to believe that the word is Persian, meaning "a cockscomb" or "crest," and may have been an uncomplimentary nickname applied to the tribe.

Many suggestions have been made regarding the origin of the race. The fact that they have long, aquiline noses has led some writers to connect them with the Arabs, but Mr. Dames points out that this is not really the Arab type. He believes them to be an Irânian race, and classes them with the Tâjiks and other original races of the Irânian table-land. They first appear in history to the north of Persia, in the neighbourhood of the Caspian, in the time of the later Sassânians. Later on, they appear in Kermân, some time after the Muhammadan conquest, and they pushed on to Sistân about the tenth century. Their final move into the dus valley took place in the period of disturbance which followed Timûr's invasion, l the subsequent inroads of Bâbar and the early Mughals.

Their language is an Irânian idiom, closely related tc modern Persian, and showing many points of resemblance to Zend. But the vocabulary is largely borrowed from that of the neighbouring races—Arabic, Sindhi, Jatki, and Brahoi.

Mr. Dames gives a full description of the tribal organisation of this people. By preference they adopt a nomadic life; their villages are merely temporary halting places. But under our rule the population tends to become more and more fixed as cultivation extends. Like many other nomad races, the arts of carpet-making and embroidery flourish among them. But the title of *Râhzan* or highwayman is held in the highest estimation.

W. CROOKE.

PROCEEDINGS OF SOCIETIES.

London. **Anthropological Institute.**

Ordinary Meeting, Tuesday, June 14th, 1904. Mr. E. W. Brabrook, C.B., F.S.A., Vice-President, in the chair. **76**

The election of the following as Ordinary Fellows of the Institute was announced:—Miss Balfour, Messrs. W. H. Baxter, E. Crawley, A. T. C. Cree, and R. N. Hall.

Mr. J. Gray, treasurer, exhibited, by kind permission of Mr. Oldfield Thomas, F.R.S., a collection of skulls from the Philippine Islands collected and presented to the British Museum by Mr. A. H. Savage Landor.

Mr. J. Beddoe, M.D., LL.D., F.R.S., ex-president, read a paper on "A Method of Estimating Skull Capacity." The paper was discussed by Mr. Gray, Mr. Atkinson, Dr. Gladstone, and the Chairman.

Printed by EYRE AND SPOTTISWOODE, His Majesty's Printers, East Harding Street, E.C.

RHRARYA.] TWICE REAL SIZE. [700 B.C.

GOLD STATUETTE OF THE GOD HERSHEFI.

ORIGINAL ARTICLES.

Egypt: Excavations. With Plate H. Petrie.

Excavations at Ehnasya. *By W. M. Flinders Petrie, D.C.L., F.R.S.* 77

The site of the Arabic town, Ehnasya or Ahnas, is the Roman Herakleopolis Magna, the Egyptian Henensuten, a place well-known from the I dynasty onward, and even of mythological importance. It is now a great mass of mounds, of Roman and Arab age, about seventy miles south of Cairo, and ten miles from the Nile; the strip of four miles of cultivation between it and the desert is probably due to the rise of Nile soil covering low desert between, so that the town may have been on the edge of the desert originally.

It was the home of the IX and X dynasties, of whom hardly anything is known, and there have been hopes that some trace of that period might be found there. Twelve years ago Dr. Naville found the site of a temple; he uncovered the upper stones of the central hall, and the colonnade before that, and removed six columns of red granite, but no plan was made, or any systematic historical research. This year—in default of better ground—I went to work the history of the site, and we found in course of work the two finest objects that have come to light in Egypt for some time past, the gold statuette here illustrated (Plate H), and a colossal group of figures in granite. We uncovered not only the central hall to its lowest foundations, but also as large a space of the chambers behind it, and a still larger space of a great court with colossi in front of it. We have thus the history of another great Egyptian temple worked out as far as possible.

The oldest temple on this ground was probably of the XII dynasty. But below this were ruins of older houses cut down and levelled for the building of the temple. And against the foundations of these houses were burials, which must be older than the temple. These comprised scarabs of Antef V (Nub-kheper-ra), a "king of the Aamu (Syrians)," and other types which have been supposed of recent years to be much later, and to belong to the XVI and XVII dynasty. Here, however, we have a clear succession of periods:—

I. The burials.
II. A great temple.
III. A great temple of Tahutmes III, XVIII dynasty.

As II cannot on any reasonable supposition be of the XVIII dynasty, and ruined before Tahutmes III, we must conclude that II was the temple of the XII dynasty, of which much sculpture remained on the site. Hence the period I must be of the XI dynasty, agreeing with the date first credited for Antef V. This is one of the most important points yet in doubt in Egyptian history, and the evidence here is very strong, and must hold the field unless anything more decisive may come to light.

The first temple was smaller than that of the XVIII dynasty and later times, according with the results at Abydos, where the early temples were of much less area than the later. It seems to have consisted of a small sanctuary, perhaps, 14 feet square inside, with chambers for treasuries on each side of it, and a great open court before it. In the foundations of this temple lay a block with the figure of a king brought from some earlier site, probably of the VI dynasty by the style. Many pieces of the sculptures of the XII dynasty were found in the ruins, showing that Senusert (Usertesen) II and III and Amenemhat III all built here (about 2600 B.C.). The great architrave of the temple entrance can be restored from the size of the piece of jamb remaining; it must have been just the length of the later architrave of the Ramesside temple, and the same as a great architrave reworked, now in the ruins of a Coptic church. Probably the same beam of stone has served every builder of temple or church for over 3,000 years. Two fine statues of quartzite sandstone were found in the ruins, also of the XII dynasty, but reworked by Ramessu II.

After this early temple was destroyed a much larger one was built by Tahutmes III (1500 B.C.) of the XVIII dynasty, as is shown by a plan stretching much further back. The old sanctuary gave way to a much larger hypostyle hall of twenty-four columns, with a lesser hall of four columns behind it, and several treasuries by the sanctuary. At this period the lines of the building faces were all traced out by clear grooves upon the foundation blocks. It is dated by a scarab of the king, and other things of his age, found between the stones.

This temple was more or less removed, and rebuilt by Ramessu II (1300 B.C.), at least as regards the façade. There still remains a line of large blocks of brown quartzite sandstone bearing an inscription of Ramessu II, which formed the lower course of the whole front of the temple. This king also carved new architraves out of blocks of granite of the XII dynasty, and placed his figures and names upon the beautiful monolith columns of granite, also belonging to the first temple. In the fore-court he placed, up each side of the court, a row of colossi of limestone, 25 feet high, and two colossal groups of figures of himself between Ptah and Hershefi, the local god. One of these triads was seated, it is now broken; the other group was standing, 11 feet high, 8 feet wide, weighing about 20 tons. This is the finest such group known, and it is to be placed in the Cairo museum.

The building level was again raised for a later temple, and the plan slightly altered. This may have been in the XXII dynasty (900 B.C.), as there was certainly a secure shrine here in the XXIII dynasty when the gold statuette was dedicated. This figure is shown in Plate H. It is of the finest work in the anatomy of the muscular treatment and proportions, and is probably the largest gold figure, and perhaps the most artistic, that has been found in Egypt. The excellence of it is more surprising at so late a date as 700 B.C.; and it shows that the artist was by no means extinct in even a low period of general taste and ability. On the base is an inscription which the engraver has bungled, in copying it, probably, from some statue. It records the name and titles of the king under whom it was dedicated, Nefer-ka-ra Pef-du-bast-mer-bast. He was a vassal king of Piankhy the Ethiopian, and has hitherto only been known in an inscription of his suzerain, so that an original monument is very welcome, especially as it gives his throne name.

At a later date the floor of the temple was again raised to a higher level, covering nearly all the inscription of the lower course. Rather than lift the great blocks of granite which formed the basements of the colonnade, the builders inserted drums of quartzite sandstone beneath the columns, so as to raise them to the new level. This strange device has not been seen elsewhere. In this later temple stood a monolith box-shrine of red granite carved by Nekht-hor-heb. The latest activity here seems to have been some rebuilding by Antoninus, of which several blocks were found reused in a later Roman house.

From the section of the earth over the temple it could be seen that after it had been removed for stone, several feet of earth had accumulated over the foundations, and then later digging had been made through this to extract the lower stones. This later digging was in the fourth century A.D. by the pottery in the hole; so the first ruin of the temple was probably as early as the third century. Yet paganism flourished in Isis and Horus worship for two centuries longer, as we see by the figures in the houses. Thus it seems the first effect of Christianity was to place animal worship in disfavour, and thereby to increase the Isis and Horus worship; and the latter was never overcome, but became incorporated in Christianity as the Madonna and Child. This view of the different status of parts of the earlier religion has not appeared so evident before.

The gain in method this year has been in following the history of building by tracing the several sand-beds between the stones. No builder ever put some inches of sand between his courses of masonry. Hence when layers of sand are found between stones

it proves that a complete refoundation was made ; the stones below the sand-bed having been left sunk in the ground and ignored, while a layer of sand was laid over them for founding a new temple. Thus the view, which we exposed in the digging, of many courses of stones separated by three or four beds of sand can be read off as recording the founding of so many separate temples.

Though no whole dynasty of kings has been brought to light, as in our work at Abydos, yet the fresh and strong evidence about the early date of some rulers and styles, and the recovery of two of the finest monuments known, and the plans of the series of temples on a great site, make this year another landmark in the clearing of Egyptian history.

Beside the temple site we worked also in the town, entirely on burnt houses of Roman age. Thus we have been able to date a long series of terra-cotta figures, which are of much finer work than was expected in the third and fourth centuries A.D. And a tolerably complete *corpus* of Romano-Egyptian lamps was made, and the degradation of types traced throughout more than 1,000 varieties. This may, perhaps, be more fully described here in future. W. M. FLINDERS PETRIE.

Easter Island. Dalton.

Easter Island: Script. *By O. M. Dalton, M.A., F.S.A.* 78

The short article on an inscribed tablet published in MAN for the present year (1904. 1), though it contained a certain number of references, made no pretence of providing a bibliography for the script of Easter Island. Mr. N. W. Thomas has suggested that it might be worth while to add a supplementary series of references, and this I am now enabled to do, thanks to his co-operation. The following list, arranged chronologically, has been selected from a larger one, a number of references having been omitted as containing information at second or third hand, or mere allusions to the script without scientific value. The literature relating to Rapa Nui and its antiquities is, of course, very extensive, but many writers ignore the tablets altogether or just note their existence, so that the books and papers with which a student of the "hieroglyphs" has to deal are not so numerous as might have been expected. I must express my regret for the omission of all mention in the previous article of the two tablets at Vienna described in Dr. Max Haberlandt's communication in the Vienna *Mittheilungen* noted below. The papers in which the script is treated at any length, or which contain suggestive matter, are marked in the list with an asterisk. It is not to be hoped that this is an exhaustive bibliography, but it may prove of some little use to students of the ethnography of the Pacific :—

1866. *Globus* (published at Brunswick), Vol. XIII., p. 313. (Short account of Eyraud's nine months' stay in the island ; contains the statement that there were tablets in almost every house.)

1870. *Ibid.*, Vol. XVII., p. 248. (Palmer's account of visit of H.M.S. *Topaze*.)

1870. *Zeitschrift der Gesellschaft für Erdkunde*, Berlin, p. 469. (Letter of Dr. Philippi to Professor Bastian mentioning the tablets, and the report of Captain Gana, commander of the *O'Higgins*, the Chilian vessel which visited the island in 1870.)

1871.* *Ibid.*, pp. 548–551. (Meinicke, *Die Holztafeln von Rapanui.* The writer protests against any theory of American influence, and rejects the view that the script was due to a now extinct race. He believes the inscriptions to represent genealogies.)

1872.* *Ibid.*, Vol. VII., pp. 78–81. (Miklucho Maclay, *Über die Rohaurogo, oder die Holztafeln von Rapanui.* Draws attention to the similarity of characters on the tablets to designs carved on stone statues, &c. The article is followed by remarks by Professor Bastian (pp. 81–9), who suggests that the subjects of the inscriptions are not merely genealogies, and may be ceremonial recitations for use at particular feasts.)

1872. *Revue Maritime*, Vol. 35, pp. 105 ff., *L'Ile de Pâques.* (Short official report by Admiral de Lapelin to the Minister of Marine, mentioning visit of the *Flore* of the French Pacific squadron to Easter Island in 1872. This is followed by a translation of the report of Captain Gana of the Chilian vessel *O'Higgins.* The translator's notes on p. 121 relate to the tablets and give facts in support of their comparatively recent origin.)

1873. *Iswestia* (proceedings of the Russian Geographical Society, Vol. VIII., p. 42). (Article by Miklucho Maclay.)

1873. *Compte-rendu de l'Académie des Inscriptions et Belles-lettres*, pp. 151–155. (A. de Longpérier discusses casts of inscriptions in the collection of the Bishop of Axieri.)

1876. *Zeitschrift für Ethnologie*, Vol. VIII., p. 37 ff. (Philippi, *Über die Hieroglyphen der Osterinsel, &c.*: mentions the receipt at the Santiago Museum of a third example of the script, in addition to the original two tablets, casts of which had been sent to Europe.)

1878. *Le Tour du Monde.* (Article by Pinart, who reproduces one of the Santiago casts; the same writer in *Bulletin de la Société de Géographie*, Vol. XVI. (1878), p. 203, notices figures carved in relief upon stone buildings.)

1881. A. B. Meyer, *Die Bilderschriften des Ostindischen Archipels und der Südsee* (publication of the Royal Ethnographical Museum at Dresden, printed at Leipzig), p. 7, plate vi. (The inscription of a tablet is reproduced, and the plates giving examples of picture-writing from Pelew, Celebes, &c., are interesting for purposes of contrast and comparison.)

1881. *Globus*, Vol. XL., p. 375. (Notice by Andree of the preceding work by Meyer.)

1883. A. Bastian, *Zur Naturwissenschaftlichen Behandlungsweise der Psychologie*, Berlin, pp. 212 ff., with plate reproducing the example in the Museum für Volkerkunde, Berlin.

1883.* *Ymer* (Stockholm), Vol. III., pp. 182 ff. (H. Stolpe, part of his article on *Påsk-ön*, or Easter Island. This interesting paper is unfortunately written in Swedish, and is therefore accessible to a comparatively small number of students. It may be mentioned that the same author has treated the tattooing of the Easter Islanders in the *Abhandlungen* of the Dresden Zoological and Anthropological Museum, *Festschrift*, 1899, No. 6.)

1886.* *Mittheilungen der Anthropologischen Gesellschaft in Wien*, pp. 97ff., plate x. (M. Haberlandt, *ber Schrifttafeln von der Osterinsel.* Discusses the relation of the tablets to genealogy. They are probably not of high antiquity, and are more important from the point of view of psychology than history.)

1889. *The American Naturalist*, Vol. XXIII., p. 882. (W. Hough mentions the tablets in an article on the visit of the *Mohican.*)

1893. *Bulletin de Géographie historique et descriptive* (*Comité des travaux, historiques et scientifiques*, Année 1892), Paris, 1893, pp. 240–270. (Bishop Jaussen's posthumous memoir, *L'Ile de Pâques*, edited by the R.-P. Ildefonse Alazard, and containing the vocabularies. *See* MAN, 1904, p. 2.)

1895.* *Le Muséon, Revue Internationale*, published at Louvain, Vol. XIV., p. 415 ff., and Vol. XV., pp. 68–73. (C. de Harlez, reproduction of inscription from a tablet with the translation given by Metoro to Bishop Jaussen. De Harlez declares it to be *une suite d'images indépendantes l'une de l'autre*, and not a continuous narrative at all. *Cf.* MAN, 1904, p. 4.)

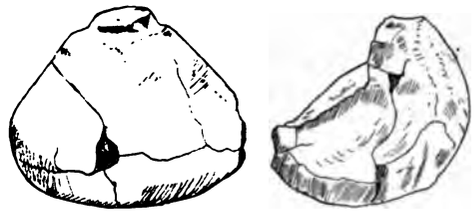
1899. *Comptes-rendus de la Société de Géographie*, Paris, pp. 169–176. (Captain H. Vere Barclay's, R.N., account of visit of H.M.S. *Topaze.* On p. 175 Captain Barclay says that the characters on the tablets are not the same as those on the statues, &c. He believes in a connection with S. America and suspects Maya influence.) O. M. DALTON.

Polynesia. Parkinson.

A Stone Rice-sheller from Nusa. *By R. Parkinson.* **79**

It happens very often that ethnographical specimens are found in places that are far away from their original homes. Occasionally their origin can be traced and the way they have travelled; in many cases it is impossible to place them or to make out their original use.

A few months ago I visited the small island of Nusa on the north-west end of the island of New Ireland (Neu Mecklinburg). Until lately it had a dense population, but when a German firm bought the island most of the inhabitants left and settled in different villages on the large island. The gentleman in charge of the island has lately cleared away the undergrowth and forest with the intention of planting cocoanuts. Walking through the clearing, I found a piece of stone showing signs of being worked, and searching carefully I found some more pieces which fitted into each other and showed the original form of the interesting find. The remnants undoubtedly formed a hemi-spherical bowl of 11½ inches diameter and 7 inches height; below has been a conical continuation, now broken off, apparently to fasten the bowl in the ground or in a piece of wood. The upper hollow is 2½ inches deep in the centre. The outer sides as well as the inner hollow have been carefully smoothed down, and the outer edge shows signs of a shallow groove, undoubtedly ornamented. None of the inhabitants were able to give any information and unanimously declared that the specimen did not belong to Nusa, or to New Ireland or New Hanover. There can be no doubt that it was brought to the islands many years ago as it shows signs of great age. I am inclined to believe that this implement is a rice-sheller. Similar shellers of stone are at present in use in Indonesia, although not so shallow. In this case it would prove that emigrations from the west towards the east have taken place, and that the emigrants have taken their original household things with them.



EXTERIOR VIEW. INTERIOR VIEW.

FIG. 1.

This find is still more interesting in connection with another made some years ago opposite the island of Nusa, when the site of the present Kavieng Station was cleared. The proprietor when clearing the premises found a round stone ball about 4 inches in diameter; a handle of about one inch in diameter had been broken off. It is not unlikely that the two finds originally belonged together and that one part was taken to Nusa, the other to Kavieng.

FIG. 2.

The illustrations show the bowl (Fig. 1) as well as the stone ball (Fig. 2) which I consider to have been a pestle of some sort.

Can any reader of MAN give me any information about the original home of these two interesting implements? R. PARKINSON.

Africa. Torday.

Songs of the Baluba of Lake Moero. *By Emile Torday. Communicated by T. A. Joyce.* **80**

It becomes ever more difficult to collect the songs of the different tribes; soldiers, who are never garrisoned in their own country, bring their songs and teach them to the natives. The most striking example of this is the song "O Lupembe," which, certainly originating in the Stanley Falls region where was residing Major Lothaire (in whose honour it has been composed), is sung through all the Congo Free State territory. Another, and by far the most unfavourable, circumstance, is that a European has scarcely any opportunity of hearing natives sing, except when travelling, so that from

all their songs he can collect only marches, if he takes that trouble, and he very seldom does.

These songs are invariably composed of a recitative followed by a chorus, which, though nearly always the same, is slightly modified and adapted to the recitative. The improvisation is generally made by the man who possesses the strongest voice, by no means the best; but I have known certain men famous for their wit, who, whenever they were in a "safari" (caravan), had the right to lead the other singers.

The subject of these songs is very often the European who travels with the caravan, and all honours are bestowed on him by the negro bard. Though he be the most peace-loving of mortals he will be mentioned as a famous warrior who has killed hundreds of enemies; though he be as thin as a lath, his embonpoint will be highly praised. Whoever he be, he must, in the song, slay people, lions, elephants, eat for two drink for three, have scores of wives; in fact, do and have anything that makes him appear wealthy and powerful in the eyes of natives. The improvisatore must not forget to mention the numerous countries the great man has traversed, and will with the greatest *naiveté* make terrible geographical confusions.

SONG NO. 1.

It is surprising how well the harmonisation of the choruses is done, and if a man sings out of tune he may be sure of being forcibly corrected by his neighbour, provided the said neighbour is stronger than he.

SONG NO. 2.

They generally sing in thirds, but sometimes fifths complete the accord. On one single occasion I heard a more complicated form of the chorus, sung by Balubas, who came from the Upper Luapula, near Johnston Falls. I append some bars (all I remember) of this song, which I consider very greatly in advance of any negro song I ever heard at Moero. I must at the same time mention that it was sung with great correctness by about twenty men (No. 1).

SONG NO. 3.

One might suppose that the measure of these marches would always be $\frac{4}{4}$ or $\frac{2}{4}$ as in the following song, No. 2; but this is not consistent with the facts, for the example of No. 3 proves not only that $\frac{3}{4}$ is equally used, but that even in the same song the tempo may change. This song is among the most popular, and any European having travelled on the Moero cannot fail to remember it. Every bar is marked by a sforzando.

SONG NO. 4.

Even triolas are used in the song No. 4, which is very popular among women, who sing it when grinding corn for flour, or groundnuts for oil.

You find hardly any save tenor voices among the men, and the compass of these is very small. Baritones are scarce, and I never came across a real basso. The voice generally breaks at nine or ten years, and is, I think, seriously affected by the frequent use of the head-voice.

I never knew a woman to have a really good singing voice; they have a child-like soprano, and use only the throat- and head-voice, never the chest-voice. This is probably due to the belief that it is more *distingué* for a lady to speak in a falsetto voice. It should be pointed out that there is a well-marked distinction between ladies (bibi) and women (malamuke), and that all women crave to rank with the former.

But the days of the native songs are, I fear, limited; civilisation will soon sweep them away. I remember with horror my cook, who had grown up among missionaries, singing all the day Gounod's "Ave Maria," and Haydn's "Tantum ergo," and I am sure that the time is not far distant when the widely-spread military bands contributing European comic songs will drive away the dear old native tunes. E. TORDAY.

Greece: Animal Folklore. Thomas.

Animal Folklore from Greece. *Collected from various sources and communicated by N. W. Thomas.* **81**

The following sets of answers amongst others have been sent in answer to the questionnaire I issued broadcast some years ago and republished in *Journ. Anthr. Inst.*, XXX., 114, in an enlarged form. By the kindness of the British School at Athens the questions were translated into modern Greek and issued to people likely to be able to send replies. I take this opportunity of thanking the authorities of the British School and my correspondents for their aid. My hearty thanks are also due to Mr. J. C. Lawson who kindly translated the notes sent by the last-named.

I.

1. It is believed when anyone is going to his work or on a journey and meets on the way a snake, his work and his plans in general will succeed, but when he meets a hare the opposite will be the case, and many people prefer to return home or to put off their work.

2. It is believed that a snake living in a house is a cause of prosperity. Two curious points are:—First, that this snake passes once a year over those who are sleeping in the house, and it should be noted that in the villages of Epirus the inhabitants do not sleep on beds, but in a row upon a rush mat. The second point is that if this snake sleeps under the bed of a small child the latter will prove very prosperous.

3. It is believed that death is portended (1) by the owl; that is to say, if it hoots upon the roof of a house, especially at night, it is thought that someone in the house will die. Hence the common curse used by women, "May evil owls chatter." (2) The horned owl. (3) The dog, when it howls, especially if it is looking east. (4) The hen, when it crows like a cock and begins clucking at night. With reference to all these four, they say in such cases, "May he eat his head," and they commonly kill them. (5) Crows; when, for example, one or more of them pass over a village or town it is thought that a plague will visit that place.

4. It is thought that when wild geese alight upon sown land there will be large crops, &c.

6. It is thought that when anyone finds a tortoise's eggs he must not bring them home, and the same is the case with partridges in some places. Pigeons that are kept in the house are a cause of good fortune, but some think of bad.

7. Spotted or piebald animals are thought ill-omened; white ones are lucky; this applies chiefly to horses. When they have two star-like marks on their foreheads they are productive of evil; those who are skilled in horses judge their qualities by their hair.

8. Swallows are considered sacred, and are not killed or eaten, and their young ones are not taken from the nests. The same is the case with the nightingale and the stork. It is thought unlucky for anyone while fasting to hear the cuckoo for the first time in the spring, *i.e.*, he must have food in order "that the cuckoo may not lead him astray," as they say. With regard to the swallow they say as follows:—"Whoever is the first "to see swallows on their arrival in the spring will wear new clothes at Easter"; and the swallow when it comes to warm climates in the autumn sings as follows:—"I have "left shoot, and grape, and cross, and corn-rick."

9. Animals not used for food are numerous: the swallow, the nightingale, the stork, cuckoo, raven, common and horned owls, jackdaw, the little horned owl, the eagle, vulture, tortoise, horse, donkey, mule, dog, snake, wolf, jackal, fox, hedgehog, and some others.

10. Sportsmen take the first animal which they kill, throw it in the air, and watch how it falls: if it falls on its back with its legs in the air, plenty of game may be expected: if the other way up, the opposite.

11. Whenever a wolf or other harmful beast is killed or caught in a net, its skin is filled with chaff in such a way as to resemble the live animal, and is taken round the villages to collect money. Also during carnival they take round the well-known camel.

12. It is thought that the flesh of the jay and of the hedgehog taken as food serves to heal rheumatism; the gall of the night-jar and of fish is good for lunacy. It is thought that if anyone touches or holds in his hands a salamander, he is able to heal by his touch children up to two or three years of age. With regard to the bat, it is believed that its bones, if they are put upon the altar and a priest recites his office over them for forty days, obtain magic power, by means of which the possessor of them can draw to himself by a mere touch any girl whom he will. With regard to the eagle, it is thought that when anyone boils its eggs at the time of incubation and puts them back again in the nest, the eagle goes to the River Jordan, from which it takes a small pebble and carries it to its nest, in order that by means of it the incubation may succeed. This small pebble is taken by the man who boiled the eggs, and serves for healing many diseases, such as the evil eye, and it is commonly called the stone of loosing. Frequently this pebble is gilded. If anyone who is suffering from tumour eats a flayed dog, it is thought that he will be healed. Anyone who has been stung by a scorpion they bury in a manure heap up to the throat, and nine women, all named Mary, weep around him; in this way it is thought that the man who has been stung is relieved of the worst pain.

13. It is thought that if anyone puts upon the part of the body which is suffering, and especially in a case of a boil, a dumb cockerel, cut into two parts, a cure results. A cat (or weasel?) less than six months old serves to heal a disease which is called carbuncle; also the toad, the frog, the puppy, and the liver of the tortoise.

14. Confectioners make models of animals, especially fish and cocks. Goldsmiths make models of donkeys in token that Christ sat upon the foal of an ass, also of a hand of the Virgin Mary and other things, especially of any parts of the body which are suffering, to the order of the sick persons, who dedicate them before the ikons of the Saints with a view to recovering. These (the patients) are commonly called "silvered."

16. It is believed by the common people that witches strip themselves naked, take some implement from the hearth (a kind of rake), and riding upon it go to collect evil spirits.

15. It is believed that the dead can assume the shape of dog, weasel (or cat?), pig and other things. This is commonly called vrykolakismos.

17. Dogs and birds are believed to understand human speech.

19. Birds are said to bring the babies.

20. It is believed that the owl was sent by her mother-in-law, with whom she had a quarrel, to the river, in order to wash black wool and turn it into white. The owl went and could not effect the change, so she prayed to God to change her into a bird, and this came to pass. It is believed that once there were two brothers, of whom one was looking after the sheep, the other having come to see the sheep and his brother, killed him, owing to some unimportant dispute about a dung-heap. After this he repented and prayed to God to change him into a bird in order that he might fly about and mourn for his brother, and God, having heard his request, changed him into an eagle-owl. The same story is told also about the bear (feminine) with only this difference, that her mother-in-law sent her to fetch water in a fine sieve.

22. It is thought that to keep skulls of animals in a field, especially in a garden, protects the crops from the evil eye.

23. The name of the bee is used for hotel signs.

24. There are games to which they give the names of the wolf, the sheep, and the pig. In Calarrhytæ and in other places it is the custom for the shepherds to take observations on the 15th August from the tail of a dog concerning the state of weather in the ensuing year. For example, if the dog sits with his tail turned towards the north or west wind, by such a position is foreshown the state of the weather corresponding with the strength of the wind in each direction (?) (district ?). Likewise when the cat with its face towards the east, washes it with its forefeet, an improvement in the weather will come, but if it looks westward it will rain. Likewise, when cocks crow before the usual hour, it means a change of weather.

All these superstitions are held in Epirus, and especially, as I know most certainly, in the free Greek portion.

NICHOLAS K. PAPACOSTAS.

II.

1. The ox, the sheep, and the weasel (or cat) are considered productive of good fortune to anyone who meets them, but the reverse is the case with the hare, the crab, the wolf and the snake.

2. Sheep, oxen, dogs, fowls and weasels (or cats) are considered productive of good fortune for the house in which they live. The opposite is the case with goats, rabbits and pigeons.

3. A dog which howls, a hen that crows like a cock, and a crow forbode the death of someone in the house in which they live.

4. Crested larks are considered to portend a rich harvest.

5. The bending of the crops before the wind is put down to "hares passing through the field."

6. By means of keeping oxen, sheep, poultry and geese at one's house, prosperity is assured. Anyone who meets a snake in the spring must try to kill it (or any bird with its beak turned inwards).

7. Black animals are considered as a good omen, white as the opposite.

8. Storks, bats, weasels (or cats) and swallows are considered sacred.

11. Wolves or foxes which are killed are carried round by the men who kill them with a view to collecting contributions, and the same is the case with any freak that is born.

12. The flesh of the hedgehog has a healing property, and that of the bat magic powers.

13. The bat is used as a means of winning love.

14. Cakes are made in the likeness of doves or of two-headed eagles.

15. The dead appear in the shape of a dog, a weasel, a white he-goat or a pig.

16. Witches appear in the same shapes as in the last question.

21. Lambs and fish.

22. Upon the tops of buildings, of water-mills and wind-mills are placed wooden heads representing lions, and this in order that the buildings may be durable. In the fields are set up skulls of animals in order to protect them.

The above answers are from an unspecified locality, and sent by a correspondent who did not add his name.

III.

The following answers were kindly sent me by the British School at Athens, and were obtained from a squad of soldiers recruited in the Cyclades :—

1. Ox, sheep, cat, portend good luck if you meet them. Hare, crab, wolf, snake, portend bad luck if you meet them.

2. Sheep, ox, dog, poultry, cats, bring good luck to the house they are in. Goats, rabbits, pigeons, bring bad luck to the house they are in.

3. A dog howling, a hen crowing like a cock and a crow are death omens.

4. Larks are ominous of the price of corn and other crops.

5. Hares are believed to run through the crops when they wave before the wind.

6. If one meets a snake in spring time one should try to kill it; likewise any bird of prey (lit., with beak turned inwards).

7. Black animals are lucky, white unlucky.

8. Stork, bat, cat, swallow, are held sacred.

11. Wolves or foxes that have been killed are carried round by the killer for the purpose of collecting subscriptions, and so are any prodigies that are born.

12. The flesh of the hedgehog has healing virtue, that of the bat magical virtue.

13. Use is made of the bat to win love.

14. Cakes are made in the form of pigeons and two-headed eagles.

15. The dead appear in the form of dog, hare, white goat or pig.

16. Witches take the same forms.

21. Lamb or fish.

22. On the top of wind-mills or water-mills they put wooden heads of pigeons or lions to preserve the buildings. Heads (skulls) of animals are put in the fields to guard them.

N. W. THOMAS.

REVIEWS.

Bibliography. **International Catalogue.**

The International Catalogue of Scientific Literature: P. Physical Anthropology. Second Annual Issue. London, 1904. 8vo. Pp. viii+299. 22×14 cm. Price 15*s*. **82**

The second annual issue dealing with the year 1902, save in so far as it was already included in the previous issue, contains 1,861 entries in the authors' catalogue, an increase of 20 per cent. To damp the joy of the subscriber, however, the price is advanced 40 per cent.

The volume is issued without preface, and one would not have been needed if the slips from the various countries had been prepared on a uniform system, that is to say, if the regional bureaus or their delegates had been agreed (1) on what was to be inserted and what omitted, (2) that what *was* inserted was to be classified topically and topographically. As a matter of fact, the Americans confine themselves solely to physical anthropology, excluding sociology, religion, and linguistics. The Germans, French, and Australians, and possibly others, give us for the non-physical papers authors' and topographical entries only, leaving us to guess at the contents from the titles. They do not include more than a small proportion of works on religion and sociology. The *Revue*

de l'Hist. des Religions, the *Archive für Religionswissenschaft*, and *Vgl. Rechtswissenschaft* are not indexed. The English collaborator, in the third place, excludes nothing published on these subjects; the entries are systematically classified topically and topographically. Now it is quite obvious that no useful purpose is served by classifying a part only of the entries on a given subject; the German entries must be done (either in Germany, which will probably involve grave errors of classification, unless the contributor is a specialist; or in England, where the classifier will not have the book or article to guide him), otherwise the classification of the English entries might just as well be omitted altogether, for in order to cover the subject one must read through the authors' catalogue. The omission of non-physical articles altogether, although regrettable in a way, is, perhaps, of little importance at present, provided we are told what the policy of each country is. In the sections from 9,000 to 9,500 much cannot be expected from twenty-nine different contributors, many of whom are certainly non-specialists, endeavouring to classify by far the most complicated part of anthropology on a uniform system. Until provision is made for the work to be done by specialists, or at any rate revised by specialists, probably the loss is not very great.

If other sections are incomplete it might have been expected that in somatology at least there would be no cause for complaint. This is, however, not the case. In 1902 there appeared in the *American Anthropologist* thirty-two articles in all; of these, five or six are strictly somatological and there is also an obituary notice that should appear in the catalogue. As a matter of fact, only four of the articles are included. In 1901, it may be noted, the omissions were glaring: under 0050, Russell, "Laboratory Outlines of a Course in Somatology"; under 0200, Hrdlička, "A Painted Skeleton from N. Mexico"; and under 0750, Hrdlička, "An Eskimo Brain" (46 pp. with four plates), and minor items. An annual bibliography that is not complete cannot save the investigator who wants *all* the facts from the labour of preparing his own bibliography. He can never tell where the omission will occur. It is to be hoped that these and other omissions will appear in the next issue of the catalogue.

Turning from faults of omission, we may examine how far the individual papers are accurately and adequately indexed. More especially in the foreign entries there is a tendency to omit the topical index number. Thus, to take a few cases, a paper on Magyar Physiognomy and Character does not appear under 0130; Batchelor's "Sea-girt Yezo" has no topical index number; Groos's "Play of Man" seems worthy of a place in 9400 under Amusements (why are not these sub-headings given in the schedule, or, at any rate, indexed on pp. 5–6 ?); Jörgenson's "Anthropological Researches in the Faroes" has no topical index number, and Müller, "Die Aeussere Erscheinung des Munyamwezi," should certainly have come under 0110. Duckworth, "Note on . . . Hylobates mulleri," does not appear under 2520, nor does Welcker, "Gewichtswerthe des Körperorgane bei . . . den Thieren"; nor Parsons, "Blood-vessels of Mammals." Grünbaum, "Note on Blood Relationship," should be classified under blood (? Varia, as no number is provided for it; jaw, too, should have a separate number). Kollmann, "Die Fingerspitzen," should appear under 1030. Pontiatin, "Contribution à l'étude du tatouage," has, in the authors' catalogue, the reference number 1000 but does not appear there.

The classification is occasionally wrong, though in this respect there is an advance over the first issue. Spitzka, "Encephalic Anatomy," should surely come under 0750 instead of 0100; different papers on the weights of bodily organs or parts appear respectively under 0100, 0140, and 0150; which is right? A paper on the relation between the size of the skull and the development of speech is, strangely, placed under 0170 (appearances related to age) instead of 0160 (growth), and possibly 2000; measurements of conscripts appear under 0160, though they are probably ordinary anthropometric tables; and hypertrichosis appears under 1060 and 1090.

In all these cases the catalogue itself supplies, or can be made to supply, the necessary correction, but in other cases this is not so. Let us take as an example a paper by Sir W. Turner, *Contributions to the Craniology of the People of the Empire of India*, Part 2 : *Aborigines of Chota Nagpur . . . , the Veddahs and Negritos.* This has received the index numbers 0220 (skull) and 5400 (India). Less distinguished authors of less important papers get five or six index numbers on occasion, not to speak of the papers on back scratchers, ghosts, and other small fry, which are really not wanted at all, any more than many of the half-page notes from *Folklore.* Sir W. Turner's paper, if completely indexed topically would require the following additional numbers (the important ones being distinguished by an *) 0130, 0140*, 0350, 0400*, 0550*, 0570*, 1050, 1100, 1600. If the topical index is to be of the slightest value it is no use for the indexer to take the title as his guide ; but in this case he has clearly not taken the trouble to look at the paper. On the geographical side the indexer's error is in part corrected by the title ; from the word " negrito " it will be apparent to the anthropologist that other countries are dealt with, for the presence of negritos in India is very far from being generally acknowledged. As a matter of fact, thirteen of the fifty-two pages of the paper and one of the plates relate to the Andamans (index letter ? *ma.*) and the Sakai (index number, 5900 *e.g.*).

It is clear that inaccuracy of this sort is an even more dangerous fault than omission, which may be, in the cases noted above, due to temporary causes. If the catalogue cannot even be trusted for important papers like Sir W. Turner's, one's confidence in it will be small. It is to be hoped that the case is exceptional.

The number of misprints is fairly large. One paper has the word " Ægean " in its title ; probably to see which looks nicest this appears in the other two sections as Ægæan and Ægaean ; perhaps the catalogue will now decide for the ordinary form of the word. Semeliki Forest, which appears six times, may be due to some abstruse linguistic research. It is spelt Semliki in the article indexed. Both are harmless eccentricities, but the same cannot be said of errors in authors' names. One writer appears as Quiltar and Guiltar ; which is right ? Here we are given our choice, but the case of Mr. Adam Sedgwick, F.R.S., is hard indeed. His name appears twice, and each time as Sidgwick. Surely the Fellows of the Royal Society may look to have their names spelt right.

On the whole the impression created by the catalogue is that a great deal of space is wasted by want of judgment—shown in including worthless papers, some of which contain no facts, and still more by repeating in full each entry, some of which are ten or twelve lines in length, each time it appears, and this is frequently four and sometimes five or six. On this point I am expressing myself in a forthcoming number of *Globus*, and I will not repeat myself here. I merely point out that no advantage is gained to counterbalance the extra cost. The index numbers will, if the entry is, in all but one case, cut down to one line, tell us what the subject is. The reduction in cost thus effected would remove the necessity for limiting the index numbers to an average of three, and thus make the catalogue vastly more useful. Possibly the scheme of a card catalogue, now apparently dropped, had something to do with the repetition of titles in full ; but in a properly equipped bibliographical institute such clumsy expedients are avoided. Both this point and the different ideas held on the inclusion and indexing of papers are subjects that should without delay engage the attention of those responsible for the catalogue. On one point a little trouble would add considerably to the value of the catalogue. There is more than one tribe which in the topographical section falls into more than one division ; the Ainos, for example, both in Siberia (which includes Saghalien) and in Japan. A list of these tribes might easily be prepared, and this would facilitate the work of reference in the case of those unfamiliar with the exact lines of geographical demarcation.

N. W. THOMAS.

India. Risley: Gait.

Census of India, 1901, Vol. I. India. By H. H. Risley and E. A. Gait. Calcutta, 1903. 34 × 22 cms. 83

The issue of Vol. I. of the Census of India, 1901, which contains the general report on the result of the census, will be welcomed by all anthropologists. This census has been carried out with a fulness and elaboration which were found impossible on former occasions, and several areas were dealt with for the first time. These were Baluchistan (with the exception of Mekran and some other disturbed districts), the Shan States, the Chin Hills, and other wild tracts in Burma, the Bhil country in Rajputana, and the aboriginal villages of the Andamans and Nicobars. The total population dealt with is 294,361,056, which in spite of famines and epidemics is an increase of over seven millions on the figures of 1891. The enormous increase of over 33,000,000 shown in the previous decade has not been maintained, but it is almost certain that the enumeration in 1881 was very defective, and this cannot be regarded as representing a normal rate of increase. Broadly speaking, there has been an increase everywhere in the great alluvial plains of Northern India and also in the extreme south, while a compact block of provinces and states in Central India shows a decrease. The principal of these are Bombay, the Central Provinces (with the states under these two administrations, Haidarabad, the Central India Agency and the Rajputana Agency) all of which have suffered from plague and famine.

The report was commenced by Mr. Risley, who wrote himself the important chapter on Caste, and parts of some others. Mr. Gait took up the work when Mr. Risley was obliged to leave it to take up another appointment, and he is responsible for the greater part of the report (including the chapter on religions). The chapter on languages by Dr. Grierson is an admirable survey of the whole enormous field of Indian linguistics, and will serve as an introduction to the Survey of Indian Languages on which he is engaged, and of which the Bengal volume has already appeared. The total number of vernacular languages, not including dialects, is no less than 147. Of these, however, seventy-nine belong to one group (the Thibeto-Burman sub-family of the Indo-Chinese family) and are spoken by a population of only 9,560,454. The Thibeto-Himalayan branch alone shows twenty languages spoken by tribes on the southern face of the Himalayas, aggregating only 425,814 persons. Opposed to this minute subdivision we have the great Indo-Aryan and Dravidian groups spoken by populations of 219,780,650 and 56,693,799 respectively. The Indo-Aryan languages are given as twenty-two in number, and of these nine languages (Bengali, Uriya, Bihari, Western Hindi, Eastern Hindi, Panjabi, Marathi, Gujarati, and Rajasthani) account for a population of 207,697,377, or two-thirds of the whole population of India. If the four principal Dravidian languages are added (Tamil, Telugu, Canarese, and Malagalam), which are spoken by 53,616,723, we have the result that about eight-ninths of the population of India speak thirteen languages, while the remaining ninth speaks 134.

The most interesting point in Dr. Grierson's survey of the Aryan languages is the classification into two groups which he calls the inner and outer. The inner group comprises Hindi in its various forms, Panjabi, Pahari (Western, Central, and Eastern), Rajasthani, and Gujarati. It is surrounded by a circle of outer languages comprising Kashmiri, Lahnda (hitherto known as Western Panjabi or Jatki), and Sindhi on the west, Marathi on the south, and Bengali, Bihari, Oriya, and Assamese on the east. These languages are all related in certain points not found in the inner group, and surround it almost completely. The inner languages have broken through the circle to the sea in one point only where Gujarati impinges on the Arabian Sea. Dr. Grierson's explanation of this fact is that the inner group represents the influence of a later and the outer fringe of an earlier Aryan invasion, and that the later invaders, penetrating India from the north and north-west, drove back the earlier settlers to the west, east,

and south, and established themselves in a compact block in a central position in the Upper Ganges valley. The theory is an interesting one and deserves careful examination. Dr. Grierson also finds traces in the western languages of the outer group of an Aryan but non-Sanskritic influence, and certain of the still existing languages in the tangle of mountains in the extreme north-west are also found to be, although undoubtedly Aryan, not traceable to the old Sanskrit.

This theory, although originally (as first started by Dr. Hoernle) based on philological arguments, derives some support from the physical characteristics of the population, as Mr. Risley shows in the chapter on caste, tribe, and race. The Panjab remains to the present day practically a purely Indo-Aryan area, while the Upper Ganges country now comprised in the United Provinces is an Aryo-Dravidian tract where the later Aryan invaders were greatly modified by the aboriginal Dravidians. Further east, in Lower Bengal, there is little Aryan blood, the Dravidians showing here a Mongolian admixture, while through Central and Southern India the Dravidian prevails almost unmixed with the exception of a strip running along the western coast of the peninsula from Sindh to Coorg. Here the Dravidian population has been modified by the admixture of a broad-headed race, which Mr. Risley denominates Scythian, and identifies with the Scythian invaders of 2,000 years ago. This theory will probably not meet with general acceptance, for it is not easy to understand how a conquering race entering India from the north-west should leave the already established Aryan population unaffected, and yet influence strongly the Marathas far to the south. Nor is the historical evidence in favour of a Scythian invasion of South-west India; as far as it goes it only proves the establishment of a kingdom or kingdoms in the extreme north-west. These conquerors so quickly adopted the language and religion of India that we may suppose them to have been not very numerous, and to have been entirely absorbed in a few centuries. This leaves the broad-headed element in South-west India still unexplained, but it is not necessary to exclude the idea of prehistoric migration of a broad-headed race from Central Asia who may have already coalesced with Dravidian tribes and been pushed southwards jointly with them by the successive Aryan invasions.

With this exception Mr. Risley's complete and well-considered arrangement of the races of India deserves general assent. The map which accompanies chapter XI. shows the result in a graphic form.

The population lying to the west of the Indus, and extending throughout Afghanistan and Balochistan, is classed by Mr. Risley as Turko-Iranian, a term which is fairly descriptive of its characteristics. The tentative inclusion of the Hazaras in this family, however, can hardly be maintained. It would not be possible within the limits of Southern Asia to find two races more opposed to each other in facial form than the aquiline-nosed Baloch and the flat-faced Hazara. The latter should undoubtedly be classed as Mongoloid.

It is impossible to go in any detail into Mr. Risley's most interesting disquisition on the development of caste, which should be carefully studied. He divides castes into seven classes, viz.: (1) tribal, (2) functional, (3) sectarian, (4) castes formed by crossing, (5) national castes, (6) castes formed by migration, (7) castes formed by changes of custom. Totemism also receives attention, and the information collected during the census shows that it is more widely spread in India than was till recently supposed. On the strength of the Indian evidence Mr. Risley disputes the conclusions deduced by Mr. Frazer from purely Australian data. He divides totemistic usages into two classes, effective and ineffective, viz., those which influence evolution and those which do not. Purely magical ritual is classed as ineffective, the effective practices being those which bear on exogamy. In India totemism is practically a form of exogamy, and as this contributes to the evolution of the tribe, Mr. Risley considers that it may furnish the clue to the real origin of the usage.

It is impossible to do more here than allude to the important chapters on Religion, and Marriage, due partly to Mr. Risley and partly to Mr. Gait. The interesting essay on Animism with which the chapter on Religions opens may be specially alluded to. With these and a few other exceptions Mr. Gait is responsible for the bulk of the report, which, on the whole, must be highly commended. It is to be regretted that a work of this kind cannot be presented to the public in a more attractive form than that of a blue book. The greater part of this report, if published as a well-printed octavo, in the form in which a modern publisher would issue it, would certainly command a large circulation. Perhaps the Government of India will consider the possibility of issuing it in some such form.

M LONGWORTH DAMES.

Africa, East. **Van der Burgt.**

Dictionnaire Français-Kirundi. Par le R. P. J. M. M. Van der Burgt des Missionnaires d'Afrique (Pères-Blancs). Bois-le-duc (Hollande), 1904. 25 × 16 cm. Price 30 francs. **84**

We should recommend the student, in using Père Van der Burgt's book, not to begin with the Introduction, but to consult the articles, "*Architecture*," "*Charme*," "*Guérir*," "*Légende*," "*Rite*," or any one of a dozen others which we might mention. He will find, along with various theories which may be disregarded, a perfect mine of valuable information. But a perusal of the Introduction—though not without interest and profit if one has the patience to follow over 100 large pages with the necessary attention—is likely to prejudice the reader against the whole book, as a mere monument of wasted learning and ingenuity. The author's standpoint is sufficiently indicated by his vindication of the Noachian deluge as universal (p. xliii), and his assumption that Phœnician is a Hamitic language (p. cxix): "Les langues chamites et "sémites montrent une certaine sympathie, l'une pour l'autre. Elle sont enchevêtrées "en maint endroit. Qu'on pense á l'hebreu et au chananéen." Whether this position is absolutely required by Roman orthodoxy we are unable to say; the late Father Stoppani seems to have been allowed a considerable latitude in interpreting the Mosaic cosmogony. The origin of the name Africa occupies two pages and a half, which are strongly suggestive of Mr. Casaubon's *Key to all the Mythologies*. We cannot forbear quoting a specimen.

It is argued that though the Arabic word *kafir* means "unbeliever," this signification is only post-Islamic, and the original meaning was "black." "Chez les plus anciens "étymologistes arabes, il veut dire: l'obscurité, *la noirceur*, la nuit, le couvreur. De "vieux poètes nomment la nuit *kâfir*, puisqu'elle *couvre* avec des ténèbres noires." (We suppose *couv-rir*, *cov-er*, &c., are to be deduced from the same root!) "Les *Cafres* "donc sont les *Noirs*. . . . L'égyptien *ka* (k) signifie: noir. . . . En égyptien "*kaf* est le singe *noir*. En bambara *akafi* c'est l'homme *noir*, comme *kabilo* en "bidsogo, *ogabu* en kamuka. (The Kamúka dialect of Nupé?) En namaqua *ckhip* "c'est le rhinoceros *noir*. *Gbei* en dewoi, *gberi* en gbe, *gbalwi* en salum, *kupirira* en "muntu (Yao?) signifie: noir, et *guafili* en boko; la nuit (noire). Les Phula, selon "le Dr. Koelle, nomment les nymphes silvestres des *Kaffiri*. Les mots *ham* et *kâ*, *kaf*, "*âf*, *âp*, *âu* (= noir) sont identiques. Les Bambara, pour lesques *akafi* est le nègre, "ont le mot *kafulo* signifier: le commencement. De leur côté les Zulu du Natal ont le "mot *kafula* pour exprimer l'idée de magie, de charme, d'enchantment, et chez les Xosa "*isikafulo* signifie également: goétie."

The black rhinoceros, according to Mr. Selous, is not black, and the Yao verb *pilila* (or *pirira*: *ku* being the sign of the infinitive) scarcely proves anything in this connection; while we should require some further authority than Koelle's *Polyglotta Africana* for the Fula wood-nymphs called "Kaffiri." It is interesting to learn that Solomon's *qôf* were not apes, but the *okapi* of Uganda, and that Seth, "the Hamite

antagonist of the Semite god Osiris," is represented with the head of an animal previously unknown, which turns out to be the *okapi*. It would be waste of time to analyse all this so-called evidence any further. It is only fair to add that P. Van der Burgt prints a (?) after the word "Semite" in this connection.

Fortunately, the body of the work deals, in the first instance, with observed facts, carefully reported. The Kirundi language is spoken over an area much wider than that of Urundi proper, which occupies the western shore of the north end of Tanganika, beginning some 30 miles north of Ujiji, and extending as far as the bend of the Kagera Nile in the north-west. But the language is spoken throughout Uhha in the south and Ruanda in the north—as far north, in fact, as the Kirunga volcano. Urundi is inhabited by three races: the conquering Watutsi, who are Hamites (and therefore a derivation from *ku tuka*, "to insult," is suggested!), the subject Warundi, and the Watwa pygmies. The royal family are of a different race from the Watutsi, known as Wahinda, to which also the chiefs of Ruanda and some other countries belong (*cf.* the striking portrait of King Lwabugiri on p. 172 of Count Götzen's *Durch Afrika von Ost nach West*). The Watwa are "chasseurs, forgerons, portiers"; they have no language of their own, but speak an archaic dialect of Kirundi. (This is interesting in view of the fact that the Batwa vocabulary given by Dr. Ludwig Wolf is evidently Bantu and very similar to the language of the Baluba, among whom these pygmies live. It is possible that such distinctions as we find may arise from their using an older dialect of Luba.) Some interesting texts of native myths and traditions, with interlinear translation, are given, *s.v.*, *Légende* and *Littérature*. The Warundi trace the genealogy of their chiefs from a certain Ruhinda, who is said to have come from the south, apparently about A.D. 1500. The royal houses of Ruanda, Karagwe, Unyoro, Nkore, and some others also have an ancestor Ruhinda, but he came from the north—from the ancient kingdom of Kitara. The Arab traders who reached Ujiji in 1845 were the first outsiders to come in contact with the Warundi; those living on the lake shore were visited by Livingstone and Stanley in 1871.

It is useless to attempt to condense within the limits of a short notice one tithe of the information to be found in this (in spite of its peculiarities) most valuable work; it will be enough to refer—in addition to those already mentioned—to the articles "*Dynastie*," "*Devin*," "*Esprit*," "*Goétie*," "*Mânes*," and the Supplement, though that, too, contains a certain amount of mythology run mad. How much warrant P. Van der Burgt has for establishing a relationship between Bag*anda* and Wah*inda* on the strength of the *nd* common to both words, or for calling *ng* the *root* of words in which it occurs (*ng'ombe*, *Mulungu*, &c.), and, finding it in names of various animals, deducing thence (by way of the "Persian word, NKH*oda*") a suggestion of "Zoolatrie égyptienne," I had rather not attempt to decide. A. WERNER.

Algeria. **Tripp.**

Beautiful Biskra, "*The Queen of the Desert.*" By C. Howard Tripp. London: Bemrose and Sons, 1903. 93 pp., with illustrations. 20 × 15 cm. Price 1*s*. **85**

This small book is the record of a five weeks' trip to Biskra in the African desert. As the author went by sea *viâ* Marseilles and returned overland through Italy and France, it is obvious that he had not much time at Biskra. In fact, two-thirds of the book are taken up with an account of the outward and homeward journeys. However, Mr. Tripp seems to have spent the little time he had to good purpose, and his book will be found of considerable use by any casual tourist who may intend to visit this neighbourhood, for not only does it give an account of Biskra and its people—though this is somewhat sketchy—but it also advises as to the best hotel, and gives valuable information as to the times of the different trains. The photographs which illustrate the book are excellent, a great number of them illustrating native types and customs. H. S. K.

Printed by EYRE AND SPOTTISWOODE, His Majesty's Printers, East Harding Street, E.C.

FIG. 1. FIG. 2. FIG. 3.

FIG. 4. FIG. 5. FIG. 6.

FUNERARY AND OTHER ORNAMENTS FROM RUBIANA, SOLOMON ISLANDS.

ORIGINAL ARTICLES.

With Plate I–J.

Solomon Islands. Edge-Partington : Joyce.

Note on Funerary Ornaments from Rubiana and a Coffin from Sta. Anna, Solomon Islands. *By J. Edge-Partington and T. A. Joyce, M.A.* 86

The specimens figured on the accompanying plate, numbered 1, 2, 3, and 5, were obtained from graves of Rubiana, Solomon Islands, by Rear-Admiral (then Captain) Davis during the punitive expedition in 1901. They are, it is believed, the first specimens of this character to reach this country. In 1894 Admiral Davis presented to the Christy Collection a miniature basketwork hut containing a skull, probably that of a chief (Fig. 7, reproduced, by permission, from the *Ethnographical Album of the Pacific*, by J. Edge-Partington, Second Series, Plate 98). It was found entombed beneath a cairn of stones, into which were placed sticks bearing ornaments of tridacna shell secured by rattan lashings. In the plate these sticks and ornaments appear as Figs. 1, 2, and 3. They are probably of some age and display considerable weathering. Inside the skull house were found certain massive rings, also of tridacna shell, similar in every respect to Fig. 4. When these rings are compared with similar objects still in use, it seems highly probable that some at least were rough copies, made for funerary purposes, of rings worn by the deceased as breast-ornaments (bakbea). One of the latter, as worn at the present day, appears as Fig. 6 of the plate; it was obtained by Admiral Davis from Ingova, the great chief of Rubiana, and is composed of tridacna shell from coral upheaval. One side is marked with a faint yellow tinge, a characteristic which rendered it of considerable value in the eyes of the owner. At the back is a thin plate of turtle shell, fastened by means of a lashing of red braid, from which depends an ornamental fringe of European bead-work, edged with rows of bats' teeth. These rings, it appears, occur among the shell ornaments fastened to the sticks (Figs. 1 and 3).

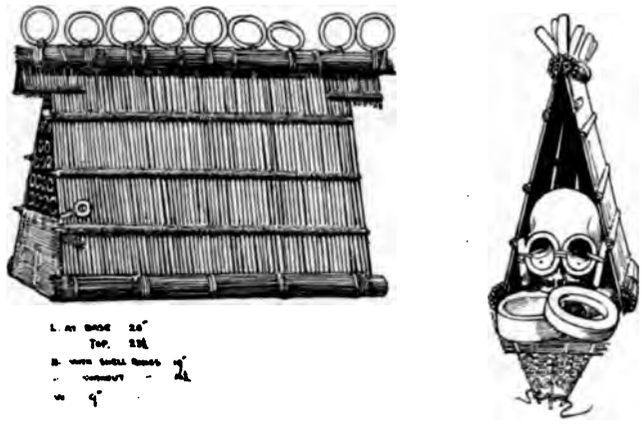


FIG. 7.—MORTUARY HUT CONTAINING THE SKULL OF A CHIEF OF RUBIANA, SOLOMON ISLANDS.

Dr. Codrington mentions the fact that at the funeral of a chief, his ornaments were buried with him, and that they were frequently dug up again, probably at the same time as the exhumation of the skull. Of these funerary objects the most striking by far is the large tridacna slab carved in a fretwork design, and measuring 27 cm. in height (Fig. 5). From information received it would appear that this was originally the "door" of a mortuary hut similar to that shown in Fig. 7.

The design of this slab is particularly interesting, especially when viewed in connection with the smaller plaque shown in Fig. 2. In the former the design consists of a double row of small anthropomorphic figures, dancing with arms akimbo and knees bent outward, and wearing large ear ornaments. The design is represented in the solid, the portions unessential thereto being cut away. Now it is quite a comprehensible phase in the history of artistic evolution that the artist copying a design in

pierced work should at some period be led to pay more attention to the spaces which he was engaged in forming than to the portions left in the solid. Hence in the centre of the upper row of figures we find the symmetry of the pattern interrupted by the development of unmeaning curls and flourishes. Supposing, then, that the design was fated to become conventionalised on these lines, and paying attention solely to the vacant spaces in the pattern, the design on the extreme top edge of the large slab (Fig. 8*b*) would seem to be derived naturally from the bent arms of the little figures (Fig. 8*a*). The smaller plaque in Fig. 2 shows two bands of this same pattern a trifle more conventionalised by the disappearance of their bodies (Fig. 8*c*). Returning to Fig. 5 of the plate, and considering the spaces between the legs of the two figures on the extreme right of the second row, we find an anchor-like pattern (Fig. 8*d*), which also has its counterpart in the smaller ornament (Fig. 8*e*). Again, the "nail"-like pattern displayed by the latter (Fig. 8*g*) may reasonably be conceived as evolved from the spaces between the legs of the dancers (Fig. 8*f*), though in this case the design is more conventionalised and has been turned on its side. Going a step further and comparing Fig. 2 with the shell plaques on Fig. 3, it would appear that the design of the latter is derived in its turn from the former (Fig. 8*h*). From the above, therefore, it may be concluded that Fig. 5 is the older of the two, and preserves the original pattern, of which Fig. 2 shows the degraded form. It is possible that the reduction in size of these ornaments contributed to that degradation. There is in the British Museum a fragment of what must have been a somewhat smaller carving of this class,* of which the exact nature and use have only recently been explained by the discovery of the comparatively perfect specimen. The design on this fragment would seem similar to that on Fig. 2, but it has been further conventionalised; Fig. 8*e* passing to 8*i*, and the symmetrical "nail" pattern, of which 8*g* represents half, to 8*k*.

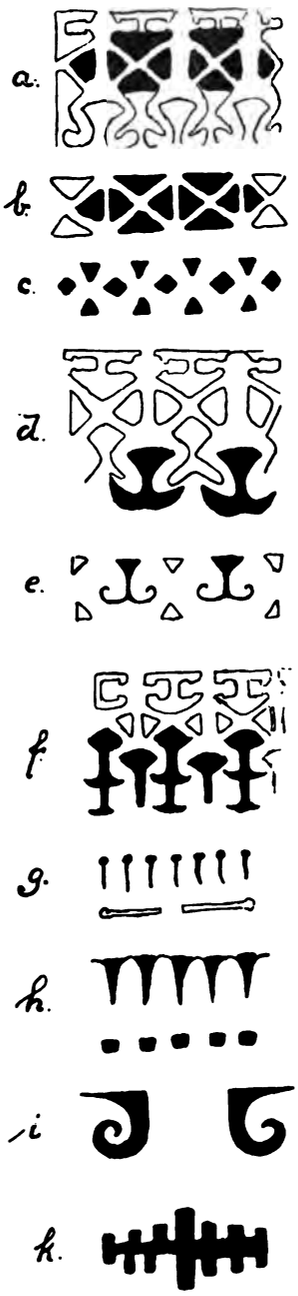


FIG. 8.
DETAILS OF PATTERNS ON FUNERARY ORNAMENTS.

One other point of interest in connection with these grave-ornaments is the occasional occurrence of vertebral bones attached to the wooden supports. Possibly this points to the fact that the inhabitants of Rubiana lagoon, who were notorious head hunters, were in the habit of decorating the graves of the chiefs with heads of the prisoners whose bodies had contributed to the *menu* of the funeral feast.

The wooden figure of a fish containing a male human skull (Fig. 9) was obtained about the same period on the island of Sta. Anna. Admiral Davis believes the form of burial exemplified in this specimen to be that in common use on the island, and further, that in the case of a chief the whole skeleton was so enclosed, since there were certainly a number of very large wooden sharks (*sic*) suspended in the Tambu houses.

* *See Ethnographical Album of the Pacific*, by J. Edge-Partington, second series, pl. 119.

Dr. Codrington (*Melanesians*, p. 261) states that on the death of a chief or of a man much beloved by his son the body is suspended in his son's house, enclosed either in a canoe or in the figure of a sword-fish (*ili*). Favourite children are treated in the same way. The figure of the fish is cemented after the same method as that employed in canoe-building, and then painted, and no smell whatever proceeds from it. (These, no doubt, were the larger fish seen by Admiral Davis.)

Sometimes the corpse is kept in this way for years, either in the house or in the *oha*, or private canoe house waiting for a great funeral feast. When a year of good crops arrives a man will say, "Now we will take out father." The corpse is then taken, if that of a comparatively inferior person, to the common burial ground, if that of a chief, to the family burying place. The skull and jaw bone are taken out and these are called *Mangite*, which are *saka*, *i.e.*, hot with spiritual power. The *Mangite* is enclosed in the hollow wooden figure of a bonito fish and set up in the house or in the *oha*. The figure of the fish here shown is evidently connected with this last burial rite.

The inhabitants of the Rubiana lagoon and neighbourhood had made themselves notorious on account of the number of murders perpetrated both on white men and natives during their head-hunting expeditions, and severe measures had to be adopted. In dealing with natives inhabiting islands covered with dense bush coercion is difficult, as the destruction of their houses can soon be remedied, the natives themselves disappearing into the bush until the white man's man-of-war has departed. The Solomon Islanders were ancestor worshippers, and therefore the severest punishment which could be inflicted upon them would be the destruction of their burying places, for, as Dr. Codrington (*Melanesians*, p. 125) points out, "a man "in danger may call upon his father's, grandfather's, or uncle's ghost, or the disembodied "spirit of the deceased, for on the death of a distinguished man his ghost retains the "powers that belonged to him in life in greater activity and with stronger force; his "ghost is therefore powerful and worshipful, and so long as he is remembered the aid "of his power is sought and worship is offered to him" (*id.*, p. 254). On the same page Dr. Codrington refers to the practice of taking the head of a chief, constructing a basket and a house for it, and calling it a tindalo, for "they believe that every tindalo was once a man." It is evident, therefore, that in destroying these cairns or tindalos Admiral Davis was inflicting upon the natives the severest punishment possible, and one which robbed them of their "natural calls for help in danger and distress." In fact, this method of castigation alone would seem adequate to bring home to the native mind the enormity of offences locally regarded as venial. In earlier days murder was punished by a simple fine of so many pigs, and consequently the value of a white man was assessed in pigs, and victims were purchased accordingly when opportunity offered. Of the specimens figured Nos. 1, 2, 7, and 9 are in the British Museum; Nos. 3, 4, 5, and 6 are in the possession of Mr. Edge-Partington.

FIG. 9.—MODEL OF A FISH ENCLOSING SKULL OF A CHIEF. STA. ANNA, SOLOMON ISLANDS.

J. EDGE-PARTINGTON.
T. A. JOYCE.

India. Anderson.

A Method of Inducing Artificial Sleep in Children in India. *By Captain J. H. Anderson.* **87**

The accompanying photograph (taken by myself in 1900) illustrates a curious method of inducing artifical sleep in children, by means of water, largely practised in the Simla district of the Himalayas.

A bed is prepared by levelling a piece of ground in the immediate vicinity of a spring of water. The bed is generally trenched round to carry off the water after use, and is covered with a thick layer of dried leaves or matting.

The child is placed on this bed, on its side, or face downwards, and carefully and entirely covered with one or more folds of a blanket, with the exception of the upper part of its head. A hollow bamboo spout, about 18 inches long, is arranged to allow of a continuous flow of water, with a fall of about one to two feet, *against* but not *on* the child's head. It takes about a quarter of an hour before the child falls into a heavy slumber, which lasts for about three to four hours.

This custom is carried on all the year round—usually from 7 to 11 a.m. and from 2 to 5 p.m.; generally under the shade of a large tree, but frequently out in the open. The children of the better classes have a small hut, of matting or thatch-work, made for hem over the bed.

The custom, as far as I could ascertain, is confined to Hindoos and has been carried out for ages—from time immemorial I was informed.

The natives state, that if their children are not subjected to this treatment, from infancy to the age of about ten or eleven years, they are subject to a disease, which causes them to turn yellow—pine away and die.

This custom is, I believe, confined solely to the Simla district. I refrain from giving any opinion of it from a medical point of view. J. H. ANDERSON.

Herzegovina: Animal Folklore. Bjelskositche: Thomas.

Animal Folklore from the Herzegovina. *Collected by L. G. Bjelskositche. Communicated by N. W. Thomas.* **88**

The following replies to my questionnaire appeared in *Karadjitch* for March 1901. Some of the replies are difficult to understand and a conjectural translation is marked by a ?.

1. Meeting a wolf, if he passes by on the road, means good luck. Meeting a hare or a snake, if either passes by on the road, means bad luck. Meeting a hedgehog, if he passes by on the road, means good luck. Meeting a frog, toad (same word means "tortoise"), if he passes by on the road, means bad luck.

In spring, for a young man to see as early as possible a lamb or a foal, means good luck; to see a calf or a kid, bad luck. As many swallows as you see for the first time in spring, so many shirts shall you put on during the year.

2. The snake called "blazna" (house leek) brings luck. This sort of snake you must not kill, but to prevent the family being frightened by it, you must catch it on a

split stick and take it far away from the house and let it escape with the words, "Blazna, my blazna, thou wilt guard me, and hence (? forward) the house." If the blazna is killed the master of the house dies. They say in Mostar that a certain Glavaša killed a blazna, and that in the same year he died, and that in the course of a few years all his house became extinct.

If spiders spin many webs in the house it means that the house will be "depopulated": the family will either die out or emigrate. If a weasel makes itself at home in the house it is good, because it will kill all the mice. Nowhere should a weasel be touched, much less in the house, because it can scatter poisoned food and poison the whole family in order. He who sees a weasel outside a house should say, "Weasel, if thou comest to us, our mice should bite off thine ears." Then they believe that the weasel will come of itself into the house.

[In his Lexicon, Karadjić gives the formula, "O weasel, our mice greet thee, " and say they will bite off thine ears." He explains this as the formula for a man who sees a weasel, as from that time it kills and drives away all mice. The word "lasa" is only used with laceza and has the same meaning, "O weasely weasel."]

If you bring ants into the house, it means wealth, and if you take them out of the house, poverty.

A swallow brings luck to the house and so must not be touched.

If a chicken, having sung from time to time, ceases to sing, it foretells a death in the household. Such a chicken must be caught and measured in this way: The chicken's head is leaned against the fireplace of the house, and the chicken falls head over tail going towards the doorstep of the house. If the head of the chicken comes to the doorstep you must cut off its head with an axe on the doorstep, and throw away the chicken. If it is the tail which comes to the doorstep, you must cut a little off its tail and let the chicken go. Then it is believed that the evil is averted. If a chicken in feeding or in drinking water stands on the edge of the bowl and stoops below it, that, too, foretells death. Such a chicken must be measured in the above manner. And if an owl rests on the roof of the house, and swells up, that means death of one of the family. If on the roof of the house crows collect and pick at the gable end, it means that some one of the house shall die.

If frogs croak early in springtime the spring will be fine and the harvest abundant.

7. Of a cock ("singer, song-bird, cock"), they say that it is most lucky for the house if it is white without spots, therefore they like to keep a white cock in the house. No one, at Christmas or Easter festivals, devotes a black sheep or ram as a victim. They say that the devil prefers to change himself into a black ram.

8. The pigeon, die Lachtaube, *columba risoria*, is regarded by our Mahommedans as sacred; no one would kill one, even to save his head. They say that she brought Mahomed water for bathing, hence that black ring round her neck has remained from the kettle in which she brought the water.

It is a shame to kill a swan, crane, or swallow.

9. When a man is suffering from asthma, it is necessary to kill a squirrel. The entire body, at a good heat, under a very hot pot, and good coal, must be covered with ashes, so that in the little furnace and ash all be turned to ashes. This cinder and ashes of the squirrel is pounded into a powder and mixed up either with fresh butter or honey, and, after fourteen days, is taken every morning, a small spoonful.

12. When a man suffers from fever (typhus) (? typhoid—M.B.), several crayfish are taken. These crayfish are ground (?) and then, mixed with water, are given to the sick man to drink up, but the crayfish are dressed on the sole of the foot and remain twenty-four hours.

Hedgehog's fat is smeared on a fresh (lit. "living") wound. Those who suffer from falling-sickness have a little dog on their chest when they sleep. Those who suffer from falling-sickness carry a donkey's hoof on their persons.

They put the skin of a white weasel without spots (? ermine) on the neck, for angina.

When a child for the first time goes to school or business a swallow is caught, and the child gives it water from his mouth and puts it in his bosom and lets it out through the right sleeve of his shirt that it may fly away. Then they believe that the child will learn quickly, just as the water flows quickly, and the swallow flies away quickly.

Hunters believe that if they let a snake crawl into their gun and shoot it out they will be lucky in their hunting.

14. At Christmas "pastor's cakes" are made. On the cake they make from dough and attach to the cake, one picture of each animal that there is in the house in question. This cake the shepherd breaks on the horns of the bell-ram. On this he watches which crumb will fall off. If some crumb falls off they say that someone of the household will die during that year. This cake the shepherd himself eats, and gives something to the sheep on whose horns he broke it. In some houses they give one of these pictures from the cakes to each animal which is represented.

15. They believe that a man can become a vampire, and as a vampire can change himself into different forms of animals, but preferably he goes from the grave in the form of a man or form of an inflated leather-bottle. The vampire preferably goes to his own wife and lies down near her. A great sinner can become a vampire, especially a usurer or swindler. A man can also become a vampire across whom before his death lay four-footed animals.

16. A witch changes preferably into a butterfly when they see in the evening near the house an unusual butterfly, they look out to catch it. When they catch it they burn it a little in the candle or the fire and let it go, with the words, "Come to-morrow, that I give thee salt." If to-morrow some old woman from the village comes to ask for salt, whether to borrow or otherwise, and if her clothes are burnt somewhere, no one washes(?) any more, because she is not a true witch. A witch may be only a woman or a married man, hence a woman who will be a witch as long as she is a spouse, she is "Mora" (nightmare).

[*Mora*, given by Karadjić as "der Alpdrücken, die Trixte, asthma nocturnum, ephialtes, incubus, and K. gives a whole column to the word, with numerous quotations, in connection with witches.—M.B.]

Mora preferably takes the form of a cock. It is said that no nightmare ever killed a young man (*i.e.*, unmarried), but he could never catch it. [In "Eugene Oniegin," by Pushkin, Tatiana had a nightmare about, among the monsters, creatures with cock's heads and goat's beards.—M.B.] In one case, he lights the candle, covers it with a pot, and lays down to sleep. Then the nightmare comes and begins to stifle him. He then as quickly as possible moves the pot and by the candle light sees the cock, which he catches and shuts up in a box. When in the morning he opens the box, when there is something to see, in the box lies a girl, just her whom he would love to kiss.

19. Of bears they believe that they steal not children but young women and girls to their lairs. There they rub away her feet that she cannot escape, bring her food, and have sexual intercourse with her, as a man with a woman. Of an unusually strong man they say "a bear begat him."

At Gacko there was thirty years ago a certain Mijitsa Tanorić, an exceptionally big man, and he could eat a vast amount. In speaking he grunted a little, and there is no one at Gatsko this day who does not believe that he was no ordinary man, but that his mother bore him to a bear.

22. The skull of a bear they like to put on the fence round a beehive. If there is none of a bear, then the fodder of horses or cattle together with horns. Round some beehives there can be found twenty or more of such bone collections. This (they do) to prevent the bees (escaping ? flying away ?)

There are plenty of such games at which both adults and children play. I will here quote only a few. They play (or "a game of") at animals and beasts, mice and cats, chickens, sheep, and eagles. Animals, or "živœra," as the game is called, is played thus. This game is only played by boys, youths (lit., "by males and those half grown-up"). All players sit round in a circle, the leader takes a bundle—a twisted handkerchief—and, twisting it, cries "Zhiver ! zhiver ! zhiver !" The rest twist the finger and cry the same as the leader. When the cries are at the loudest the leader hits one gently on the shoulder with the bundle and asks him, "What art thou ?" This one says the name of some animal, of whatever animal he can best imitate the voice. After that the "zhiver" begins again, and a second and a third asks till all have had their turn. When each player has taken the name of some animal, then the leader again begins with "zhiver," and again strikes one with the question, "What dost thou eat, whose voice hast thou ?" He replies as quick as possible what he eats and then imitates the voice of that animal, whose name he has taken, and as quickly as possible ; the leader then begins to cross himself, crying "What is this devil, devil ?" This, too, cry all the rest gladly. "Deder, one more," then he imitates as well as he can the voice of the animal in question. The leader then says, "Does he know who is best ?" If one appears then he tries who can do it best. The leader then, with a couple of players, judges, and he who can do it best strikes the other on the back with the bundle as often as the leader judges.

"Mice and cats" are played by children. The players, boys and girls, arrange themselves in a circle. One stands in the circle, that is the mouse, and another runs round the circle, that is the cat. The cat seeks to get into the circle and catch the mouse, but the mouse protects itself and is cunning, and those who form the circle try to prevent the cat from getting in. If the cat gets into the circle the mouse escapes out of it. Then the cat "mious" and the mouse squeaks ; if the cat catches the mouse then they change. Those two children who were the mouse and cat go into the circle, but those two between whom the cat broke into the circle will be, the one cat and the other mouse.

"Chickens" is played by children. One child is mistress of the house, one is a sitting-hen, and the rest are chickens. After the sitting-hen one chicken is caught, and after that another, and so on in order until all the children are captured and go behind the hen. The hen goes clucking and leads her chicks, and the chicks follow her clucking. When the hen finds the mistress of the house she asks, "What art thou doing here ?"

I am lighting the fire.
But wherefore thy fire ?
That I may arrange the tripod.
But why wilt thou a tripod ?
That I may arrange my pan.
But why wilt thou a pan ?
Because I am kneading dough.
Wherefore thy dough ?
That I may feed my chicks.
But where are thy chicks ?
Lo, we bring them to you. . . .

At these words the mistress advances to take some chicks from the hen but she defends them, and in spite of all this she catches one some how or other. So it continues until the mistress catches all the chicks. When she catches all the chicks then she becomes hen and the hen becomes mistress.

"Sheep" is played by grown-up lads and people in the villages. One makes himself the ram and another his master, the merchant. The merchant brings the sheep to market so that he like a sheep goes on all fours and they cover him with some white

stuff. The merchant goes in front and the sheep follows him bleating, when they come among the crowd one rises up and buys the sheep. When the merchant has sold his sheep (at a gain) he goes out of that room, but he who has bought the sheep calls him just as sheep are called with "tpre." On that, the sheep stands up, and he says to him, "Tpre!" And now the purchaser begins to cross himself, saying, "What is this, what is this, devil, devil," and runs from one to another. The sheep does the same and goes after him, and when they are making a din, the merchant comes in. And he cries out at once in the doorway, "Hi! what is this, what is this?" The sheep on this at once falls on all fours and begins to bleat. Now the purchaser asks the merchant what he has sold him, and he says that he has sold him a sheep, calls him, and he bleats back an answer. The purchaser does the same and the sheep again bleats back, and so the purchaser is pacified and the merchant again goes away. As soon as the merchant goes out, the same scene is repeated, and again the merchant runs in, and the same game takes place as before. At last the purchaser begs the merchant to help him to kill the sheep, to which he consents. Then they stretch out the sheep as though for slaughter, and skin him. Now they cover him with a sheet and the merchant takes hold of some part of his body and asks who will buy it. Someone of the company cries out that he will buy it and so on in order until everyone of the party has bought something. Now the merchant and he that bought the sheep from him bring scales to weigh the meat. The scales are a stout stick. Then everyone in order, one after another, cries out that they measure out to him the meat that he has bought. The one whom they call upon comes out into the middle, lies down and crosses his legs over the stick, which the merchant and purchaser are holding, each by one end. Then these skilfully twist the stick and turn him head over heels, saying at the same time a few words about meat. In this manner they all play out in turn and the game is over.

"Eagles" is played on some broad open place, and played by grown-up lads. One of the lads stands stooping, leaning his arms on his knees. A second runs up and jumps over him and at ten paces stands in the same way as the first and so on, one after another, until all have placed themselves like the first. This first one jumps over his own neighbour and at once the second goes after him, and when all leap over again it comes to his turn to jump.

Here is a game of "eggs." They fight with eggs, and whoso has the hardest eggs wins.

With a kreuzer-piece "at" eggs. One child puts some eggs on the turf or holds them in his hand. A second child aims at it with a kreuzer. If the kreuzer remains in the egg, then the one who aimed wins it, and takes the egg for himself, but if the kreuzer does not stick into the egg, then the kreuzer belongs to the owner of the egg.

Aiming at eggs with stones. "Grown-ups" play at this game. Eggs are set up, and the players walk away to a distance of forty to fifty paces, each player takes five stones and aims at the eggs. If he hits an egg, it is his, but if he does not hit, he gives eggs to him who puts them up.

N. W. THOMAS.

REVIEWS.

Malay. **Annandale: Robinson.**

Fasciculi Malayenses. By N. Annandale and H. C. Robinson. Anthropology, Part II. (*a*); published for the University Press of Liverpool by Williams and Norgate, London, 1904. Pp. 116. 27 × 20 cm. Price 10*s*. Supplement, map, and itinerary; published for the University Press of Liverpool by Longmans, Green, & Co., London, 1903. Pp. xlii. 27 × 20 cm. Price 5*s*. **89**

Part II. (*a*) of the section of *Fasciculi Malayenses* dealing with anthropology, of which the first part was noticed in MAN, 1903. 89, starts with a detailed description, by Mr. H. Balfour, of the various types of musical instruments collected by Messrs. Annandale and Robinson during their expedition.

The instruments are divided into three classes—percussion, wind, and stringed—those belonging to the wild tribes and those of the Malays and Siamese receiving separate treatment. The specimens of greatest ethnographical interest are found in the "percussion" class. The Malay fishermen use a rattle of cocoanut shells for driving fish into their nets, and Mr. Balfour calls attention to the wide use of instruments of identical character in the Melanesian region, which are "shaken either above or below water to attract sharks." A note by Mr. Annandale to the effect that "the coast of Patani probably had at one time a large Bugis population" may be taken to emphasise the "oceanic" affinities of this instrument.

Another interesting Malay instrument is the following:—"A light rod of bamboo "split into two slender springy arms which are united below. On the arm of each is "fixed a large shell (genus *Ampullaria*); a light stick or plectrum is passed rapidly "to and fro between the shells, causing them to strike together very rapidly. This "instrument is used by Malay children to imitate the sound of the rice-swamp frogs." The peculiar interest of this instrument, besides the extraordinary accuracy of the imitation, lies in the fact that the only parallel Mr. Balfour is able to cite is found in Bosnia, where the peasants hold "two wooden spoons together with their bowls back to "back, rapidly passing the handle of a third backwards and forwards between the "bowls." A description of various drums and Jews harps completes this section.

Malay wind instruments are represented by trumpets, whistles, flageolets, an oboe, bull roarers, and a musical windmill; stringed instruments by various forms of the fiddle. Chief in interest among the instruments of the wild tribes is a percussion instrument attributed by the Malays to the Semangs. This "somewhat resembles a "tuning fork in principle, but is peculiar from the fact of its being furnished with stops, "a very unusual feature, in percussion instruments. An identical instrument is described "by Dr. A. Schandenburg from the Philippine Islands under the name *buncacan*." Flutes both for the mouth and nose, a monochord, and several zithers complete the catalogue.

The name of the author is sufficient guarantee for the complete and scholarly nature of the paper.

A chapter on the "Religion and Magic among the Malays of the Patani States" by Mr. Annandale may be taken to be an amplification and continuation of a similarly entitled paper in Part I. Further illustration is given of the power for good and evil—mostly the latter—exercised by the spirits of the dead; and there is also an interesting discussion of the word *kramat*, which means generally "sacred," "lucky," or "accursed," and which is applied to persons, animals, trees, places and inanimate objects. In this connection is discussed the *kramat hidup*, "a person who is so intimate with the "spiritual world that the spirits have become part of himself; he is able to materialise "them when others can only ensure their presence in an incorporate condition, and "when he offers them a sacrifice they devour it bodily, not merely consuming its savour "(*bahu*) or soul (*semangat*) as they do when an ordinary medicine man makes them an "offering." In illustration certain of the legends surrounding the name of the great 'Toh Ni, Rajah of Rhaman, are related.

"Independent spirits" (*hantu*) are next discussed. These are regarded as non-moral and inferior to man—more akin to a wild beast. The following section is devoted to "Familiars," of which the more interesting and terrible class are actually made by magicians and sent out to prey on the souls or livers of the enemies of the latter.

Connected with the above is the section dealing with medicine, "the theory and "practice of doctoring material bodies whether by means of material drugs or through "spiritualistic agencies" Spirits are influenced by coercion and deception: the first is applied by means of colours and objects which the spirits like or dislike, and in this connection we find again the widespread belief that spirits are afraid of iron. Deception is accomplished by means of sham offerings, traps, and similar devices. Sympathetic magic also plays an important part in inducing or curing sickness.

Mr. Annandale next discusses the customs of the Malayo-Siamese relative to birth, circumcision, marriage, death, and social life, giving at the same time many interesting superstitions in connection with these subjects. The people dealt with is the mixed Malay (*i.e.*, Mahometan) and Siamese (*i.e.*, Buddhist) population of the Patani States and Senggora. Connected with birth we find various prohibitions which must be observed by the woman before confinement, and also by her husband, for fear of injuring the unborn child. The section concerned with funeral customs is particularly interesting owing to the various methods of disposing of the dead employed in the various communities. Among the Malays interment is universal; among the Siamese of the Patani States, Senggora, and Patalung, are found interment, cremation, and tree-burial (temporary or permanent).

The rest of the volume is occupied by a description of the Malayo Siamese skulls, pelves, and long bones brought back by the expedition, and by a discussion of the measurements. The specimens are somewhat few in number it is true, but the treatment is thorough, and the publication of all data of this description, however meagre, is a thing greatly to be desired. On the whole, the volume is well up to the high standard of the first part. The results bear witness to a most careful and systematic method of collecting anthropological data; the facts are well and concisely stated, with much illuminating detail as to their source and probable value. In fact, few points have been omitted which would be likely to prove of value to the student in working over the information set forth in the book. A good illustration of this really most important point in the consideration of the anthropological value of the work is found in a sentence at the beginning of the discussion of the Malayo-Siamese population of the Patani States: "It is natural, seeing that we spoke Malay and not Siamese, that "we should regard these customs and ideas from the Malay (*i.e.*, the Mohammedan) "rather than the Siamese (*i.e.*, the Buddhist) point of view." This is only one of many instances in which the authors have displayed a commendable frankness and consideration for the anthropological student. The illustrations are numerous and leave nothing to be desired.

In a "supplement" to the *Fasciculi* has been published an itinerary of the expedition, with short descriptions of the chief features and population of the localities visited. Each author deals with that part of the country over which he worked alone; in cases where a locality was visited by both, the description is the result of collaboration. It is illustrated with photographs showing characteristic scenery, and contains an excellent and most useful folding map of the country between Patalung and Selangor.

T. A. J.

German Race. Wilser.

Die Germanen: Beiträge zur Völkerkunde. By Dr. Ludwig Wilser. Eisenach and Leipzig, 1904. Pp. 448. 24 × 16 cm. Price 5 marks. **90**

For well nigh three decades Dr. Wilser has been recognised as a leading advocate of the most extravagant views held by German ethnologists on Aryan origins and allied subjects. The countless papers, essays, and monographs which he has published on these matters in quite a score of the continental scientific and literary periodicals he has now

collected in the volume under notice, which he somewhat characteristically dedicates to his "Volk und Vaterland." It is right, however, to state that the book is not a mere reprint of these materials, which, in fact, have been largely re-written and mostly brought up to date while on the whole "preserving their original stamp." Moreover, the papers themselves, which cover an immense field, ranging literally from "The Beginning of Life" to "Teutonic Style and German Art," have been conveniently arranged, not in chronological order, but in strict logical sequence. Thus a long introduction dealing with the cradle and dispersion of mankind, the human races, and other somewhat irrelevant matters, is followed by a "Prehistoric Section," devoted to "Races and Peoples," the "Indo-Germanic Linguistic Family," the "Branches of the Germanic Stock," and the "Neighbours and Precursors of the Germans" (Kelts, Slavs, Etruscans and Rhetians, Scythians and Persians, Iberians and Semites). Then comes the "Historic Section," which is occupied exclusively with the Germans of history—Cimbrians and Teutons, Franks, Swabians, Goths, Burgundians, Lombards, Vandals, and Saxons—and is distinctly the most valuable and only trustworthy part of the work. A concluding section treats of the metals, the "Riddle of the Runes and German Art," and there is a copious subject index, with lists of writers quoted and of the author's essays, this last comprising as many as seventy titles.

But with all this impetuous torrent of archæological, linguistic, and historic lore, Dr. Wilser has made but few conquests; indeed, he frankly admits that he has failed to gain general acceptance for his peculiar theories, and complains that his teachings and warnings have mainly passed unheeded, while his "word has been as a *vox clamantis in eremo*" (p. 423.) The wonder is that a writer of such undoubted intelligence and erudition could have possibly expected any other result. For what does he ask us to believe? Not merely that the Germanic branch of the Aryan family and the Aryan family itself, but the whole human species originated in pre-glacial times, not in West or Central Europe, or in Asia or in Africa, or anywhere between the tropics, but in the extreme north, in the present Arctic regions now under ice or water. "All progress has "come from the north, thence have migrated all new and higher-developed species and "races. No one knows the primeval home of any one of the large mammalian stocks, "whose descendants have ranged the globe with man. Hence the only assumption is "that their cradle, and consequently also that of man, is to be sought where it can no "longer be found, in the now inaccessible high north-land of Arctogæa covered with "eternal ice or marine waters" (p. 21). Then driven thence southwards by the ever increasing cold in late pliocene times, primitive man found refuge in Central and West Europe, whence with the retreat of the ice-cap he again advanced northwards and re-occupied Scandinavia towards the close of the Paleolithic or beginning of the Neolithic age. Meanwhile the men of the Stone ages had greatly advanced both in physical and mental respects, so that the first occupants of Norseland belonged to the high type, which is represented by the Cro-Magnon race, and is here re-named *Homo priscus*. In the now congenial climate of Scandinavia, and especially of South Sweden, the conditions are assumed to have been most favourable for further progress, and thus it came about that both the noblest physical and linguistic types, the men of Aryan speech, together with the germs of all the higher cultures, were first developed in Sweden, the true *officina gentium*, the prospective if not the actual mother of all the arts, and certainly the first home in the post-glacial era of all the foremost peoples of historic times.

This glowing picture, as will presently be seen, in no way exaggerates, but is rather a feeble reflection of the fundamental ideas that lie at the root of Dr. Wilser's speculations. He, indeed, protests against this charge of speculation, of "the baseless fancies of an uncritical dilettantism," and ventures to assert with Newton that "*hypotheses non fingo*." But, apart from the historical section (*see* above), in the rest of the volume I

can find little but pure hypothesis, a series of paradoxical assumptions unsupported by any evidence beyond wild conjecture and wilder etymologies. A period of about 12,000 years is allowed for the re-occupation of Sweden by *Homo priscus* after the final retreat of the ice from northern Europe, and in that relatively short interval innumerable cultured tribes and peoples, not only of Aryan but also of Iberian (Basque), Semitic, and Hamitic speech, are supposed to have been first evolved in a narrow corner of South Scandinavia and to have thence streamed forth in successive waves of peaceful or hostile migration, peopling a great part of the then known world and directly or indirectly giving rise to most of the civilisations that sprang up, flourished, and decayed in the Ægean lands, in the Nile Valley, in Mesopotamia, Persia, India, Scythia, and elsewhere. Of course all the Aryan groups—and these here include Illyrians, Thracians, Phrygians, Scythians, Mycenæans, proto-Hellenes, Rhetians, and Etruscans—were specialised, not severally in their later homes, but all nearly simultaneously, or, at least, very rapidly one after the other in their primeval Swedish cradle-land. To the obvious objection that the Aryan mother-tongue is and long has been more disintegrated in its assumed Scandinavian home than, for instance, in Italy, Greece, Persia, or India, the curious reply is made that, according to a natural law applicable also to language, the process of disintegration (development) must proceed farthest where it began; but Aryan speech began in Sweden, *ergo*:—"So hätten wir demnach auf rein sprachlichem Wege den "Bildungsherd, den Verbreitungsmittelpunkt der arischen Sprachen gefunden, der sich "bemerkenswerterweise mit dem auf naturwissenschaftlichen Wege ermittelten der "lichthaarigen Rasse deckt," &c. But English is in this respect the most analytical, that is, the most developed of all Aryan tongues; therefore on this showing the Aryan cradle should be shifted from Scandinavia to Britain.

To the still more formidable objection that the Semitic and Basque languages are not Aryan at all no reply is vouched. Nevertheless the Basques are still claimed to be Swedes on the strength of their national name, "Euscaldunac," where *Eusc* (whence *bascones*, *Basques*) is from the old German *waskan* = "to wash"! The term *erria*, "earth," as in *Euscal erria*, Basque earth (land), is also "arisch, sogar germanisch," from *ero* = Gothic, *airtha* = "earth." Then the Hindus are Wends, that is, Slavs, therefore Swedes, because here *H* stands for *W* (Wend = Hind), the fact being that *H* here stands not for *W* but for *S* (Hind = Sindh), as it normally does in Persian, Greek, and some other Aryan tongues. The objection raised (p. 160) against this established derivation is futile, and, indeed, only makes matters worse. *Gentu* is not a "Nebenform" of *Hindu*, but is the Portuguese *gentio* (gentile) applied generally to the Hindus and more particularly to the Telugus of the east coast. Why these impossible etymologies should still find vogue in the classic land of sound and profound philological studies is puzzling; still more puzzling why any sane scholar should make them the basis of otherwise incredible assumptions.

These assumptions, and especially the view that Sweden was "the original seat of "that vast progress which we have to regard as the foundation of all later European "civilisations" (p. 48), are at once put aside by the vast antiquity of the Babylonian, Egyptian, Minæan, Sabæan, and pre-Mycenæan cultures, the beginning of which are now traced back to times when Scandinavia must have presented physical conditions analogous to those still prevalent in Greenland. They are also irreconcileable with Professor Sergi's now fairly well established views regarding the North African origin of the Iberians, Ligurians, Pelasgians, and the other Mediterranean peoples, all of whom had made very considerable progress in general culture long before they could have been brought under the influence of the rude tribes first issuing from Norseland. But scant consideration is meted out to the leading Italian anthropologist, whose arguments are not refuted or even seriously discussed, but contemptuously dismissed as "wider-sinnig" and "verkehrt," and whose *Arii e Italici* is described as "swarming with

errors and contradictions," while he himself "mit seinen unklaren und verworrenen "Gedanken hat bisher nur Unheil in der Wissenschaft gestiftet" (p. 430). Wilser's own main contention is, perhaps, best summed up in Penka's remark (*Kultur und Rasse*, 1904, p. 17) that "L. Wilser's assumption that the Scandinavian Peninsula is "the primeval home of the Aryans is baseless; it is no doubt the home of the "Germans, but not of all the other Aryan peoples." And if not of these Aryans, what becomes of the Semites, Iberians, Libyans, and all the other non-Aryan peoples?

A. H. KEANE.

Germany: Archæology. Schliz.

Fränkische und alamannische Kunsttätigkeit im frühen Mittelalter. Von A. Schliz (Separat-abdruck aus Heft 7 der Berichte des Histor. Vereins Heilbronn, und der Fundberichte aus Schwaben XI. Jahrg). **91**

In these two detailed and comprehensive papers Herr Schliz presents us with an analysis of early Teutonic burials in the Neckar basin, and incidentally affords much information that has an important bearing on the corresponding antiquities of our own country. An enumeration of the successive occupants of the south-west corner of Germany is followed by an attempt to account for the different elements of ornamentation that may be detected in the grave-furniture of the period. Artistic influences from without are examined in connection with historical events in this area, and the result is a series of canons for dating arms and ornaments, that may be applied with some qualifications to other parts of Europe.

Ample knowledge of the collections at Stuttgart and other local centres is necessary to do full justice to the conclusions here drawn, but one or two points of special interest may be mentioned. A certain oriental influence is detected in some of the early Gothic productions, which developed on the northern shores of the Black Sea, and were subsequently transmitted through central Europe to the Atlantic. But to Roman captives or dependants is attributed much of the artistic education of the Teutonic conquerors of the Empire. Traces of the civilisation named after La Tène are found in the earlier Alemannic graves, and a notable parallel is to be found in this country at Chessell Down, in the Isle of Wight. Counterparts of a late Roman comb found at Heilbronn have occurred in cinerary urns on two Anglo-Saxon sites in Lincolnshire; while a Roman spoon, which was associated with a remarkable Christian ivory diptych of the late fourth century in a woman's grave, recalls several found in England. At Kemble, Wilts, for instance, as at Heilbronn, the burials were plainly Teutonic, and in all probability pagan, while the Alemanni were not converted till twenty years after the coming of Augustine to England.

Several cemeteries are described in detail, and two at Heilbronn receive special attention, one being Alemannic of the fifth century, the other Frankish of the sixth and quite distinct. The difference in the weapons and ornaments of the two peoples is well brought out, and confirmed by a useful summary of early German cemeteries beyond the limits of the Neckar basin, such as Heidenheim, Ulm and Nordendorf. It may here be added that a bronze vessel of coffee-pot form, like those mentioned from Wonsheim (not Monsheim) and Münzesheim, has been found at Wheathampstead, Herts; but is there sufficient warrant for assigning them all to Italian or Byzantine workshops?

The author makes a very proper distinction between native and foreign productions, and traces, in the earliest graves, Teutonic features that survived the migration from the old country east of the Elbe to Swabia, in the course of the third century. The earliest finds also include many articles obviously imported from Romanised Gaul. From about 250–500 A.D., Roman provincial art gave the tone to their productions, and

the appearance of a new style is heralded by the contents of Childeric's tomb, dated 481. The Alemanni now became less dependent on the West than on the Eastern Empire, and a strong Gothic influence reached them along the valley of the Danube. The Frankish conquest of the lower Neckar valley in 540 gave rise to a mixed style; and before the Carlovingian renaissance set in, Alemannic art was also affected by Lombard, Scandinavian, and Anglo-Saxon models. It is unfortunate that in a summary on page 10 of the first paper the following sentence occurs: "Aus dieser Zeitfolge geht hervor, dass "je mehr Weströmische und La Tène-formen, desto *jünger* die Grabfelder." The italicised word contradicts the rest of the work. On pages 20 and 40 of the same paper incorrect references to illustrations are of less importance, but the student will regret that in the tabulated inventory the sites are not arranged in chronological order, so as to show at a glance the characteristic relics of each period.

A handbook relating to the history and antiquities of Swabia during the first eight centuries of our era, with the sites marked on a map, with adequate illustrations and uniform (preferably Roman) type, would increase our indebtedness to the author of these two excellent papers. R. A. S.

Solomon Islands. Ribbe.

Zwei Jahre unter den Kannibalen der Salomo-Inseln. Von Carl Ribbe. Dresden: Hermann Beyer, 1903. 26 × 18 cm. **92**

It seems to be the destiny of the Solomon Islanders to have their anthropology investigated by entomologists, and of naturalists to have their attention seduced from the lower organisms by the absorbing interest of the native races with which they are daily brought in contact. Mr. Charles Woodford, the present Deputy Commissioner, made his first visit to the group in quest of insects and wrote a book about the natives; Dr. Guppy, a naturalist and geologist by inclination, succumbed to the same temptation, and now Herr Carl Ribbe, a collector of butterflies and beetles, has produced the most detailed account of the natives of the Northern Solomons that has yet been published. It is none the less valuable in that the information it contains is already ten years old, for decay in custom has set in rapidly in the last decade. Taking advantage of an official visit of the German Administrator, Herr Ribbe sailed from New Britain for Bougainville in 1894, and the voyage, which was at first intended to last a few weeks, was transformed into a stay of two years. At that time the islands, which have since become a British Protectorate under the Samoa Convention of 1899, belonged to Germany, and the author may in his intercourse with the natives have profited to some extent by such official protection as his nationality implied. Nevertheless, with no better medium than *pidgin* English, which is inferior to *pidgin* Fijian as the *lingua franca* of the islands; with no better interpreter than "kanakas" returned from the Queensland plantations; with no more observant residents to help him than the beach-combing trader, the success with which he penetrated the inner meaning of the rites he witnessed is remarkable. He visited the south-west coasts of Bougainville and of Choiseul, and the north end of Ysabel, but it was in the smaller islands, Shortland, Treasury, Fauro, and the New Georgias, that his most important studies were made. With his observations of the geology and fauna this review is not concerned.

Within the limitations prescribed for the passing traveller who has not the appliances of an anthropological laboratory at command, he did all that was possible in compiling anthropometric data, though the number of individuals examined was too small for his tables to be of much value. He compiled a short vocabulary of Shortland Island; had he been able to do the same for Estralla Bay in Ysabel, some very interesting comparisons might have been made with the words preserved nearly 350 years before

by Mendaña, whose list of words is printed in the Hakluyt Society's volumes for 1901. The most complete of his studies was that of the funeral customs of the smaller islands in which the headhunting which has decimated the weaker tribes finds its chief incentive. His account of Rubiana less than three years after the sack and destruction of the village by Captain Davis of H.M.S. *Royalist* shows how industrious this artistic people were in rebuilding and decorating their houses, since little could have survived the stern reprisals which can only be justified as punishment for the wanton murder of an European, and the consequent safety of travellers such as the author. The book leaves the reader impressed with the need for an exploration of the interior by a competent anthropologist, for, since 1567, when a band of brave Spaniards accomplished it, no European seems to have penetrated beyond the sound of the surf and returned to tell the tale. To the anthropologist, no less than to the naturalist, it remains a virgin field.

The book is copiously illustrated with excellent photographs and a few indifferent drawings, and there are besides some curious reproductions of native efforts with the pencil, which in their naïve and spirited style illustrate the artistic superiority of the Solomon Islanders to the rest of the island races. BASIL THOMSON.

Australia, Central. **Spencer : Gillen.**

The Northern Tribes of Central Australia. By Baldwin Spencer and F. J. Gillen. London : Macmillan, 1904. Pp. xxxv + 784. 23 × 15 cm. Price 21*s.* net. **93**

The appearance of another volume from the hands of Messrs. Spencer and Gillen is a source of unreserved satisfaction to everyone interested in anthropology. Their previous work bade fair to create a revolution in our methods, and was the subject of voluminous controversy, which in itself was not without profit. Whether or no the present volume will have the same exciting result remains to be seen, but it may be said at once that it is full of controversial matter. The beliefs and ceremonies of races in such a primitive state as are the natives of Central Australia are of such importance for the general study of the human race, that it is by no means surprising to find a somewhat reluctant acceptance of the deductions of any third party. The observations of the travellers cover a wide extent of country and a large number of tribes, and the record of observations will be an unfailing standard for such work in the future. The conditions under which they were made seem to have been as perfect as anything human can be ; the observers were well trained in their work, they were themselves initiated into the mysteries they shared, and, by the generosity of Mr. David Syme of Melbourne, they were relieved of the anxiety caused by the want of adequate means. The present volume is an admirable monument of a year's work under such favourable auspices. As might have been expected, it was found that, as the explorers proceeded northwards, the beliefs and details of organisation of the tribes became somewhat modified, but the interesting fact is recorded that over the whole of the immense area traversed "the belief that every living member of the tribe is the reincarnation of a "spirit ancestor is universal." A belief of this kind would, *primâ facie*, seem to imply rather an ancient civilisation than an early stage of culture. The totemic system is treated at considerable length, and here again our knowledge of the precise value of it in the native mind is considerably extended.

The importance of such work as has been done by Messrs. Spencer and Gillen can scarcely be overestimated, but it is to be feared that outside a very small circle it will hardly be esteemed in our own country in accordance with its true merit.

It is a truly remarkable fact that in England there is probably less value set upon anthropological studies than in any other civilised country. Every day the need of it is

felt; it is, in fact, the necessary training of a diplomatic service for dealing with primitive peoples, with the important difference that whereas the diplomatist can have recourse to argument and common sense on the occurrence of a blunder, such an opportunity is rarely given to the white man in dealing with the savage, whose method is to act first and leave the argument to the end. Every "native question" must of necessity be treated with due regard to the native's point of view, and his ideas, which probably seem to the average unskilled official to be rooted in superstition and folly, would be looked at very differently by anyone with even a smattering of anthropological knowledge.

Whether it be connected with birth, marriage, or even the lighting of a camp fire, the native regards his acts with as much seriousness as the white man looks upon the gravest actions of his life. Englishmen have more concern with these matters than any other nation, and if the work of Spencer and Gillen should serve no other purpose, it at least demonstrates the necessity for intimate knowledge of tribal customs before attempting any but the most perfunctory relations with a primitive people. The book, however, will serve other ends than this. It seems inevitable that these unfortunate races should gradually disappear before the advancing white. Then this admirable record of these beliefs and extraordinary social organization will remain as probably their only monument and to teach us the origin of some of our own civilised survivals. It is satisfactory to note that Professor Baldwin Spencer's strenuous labours have been recognised by the King. C. H. R.

England: Archæology. **Windle.**

Remains of the Prehistoric Age in England. By Bertram C. A. Windle, Sc.D., F.R.S., F.S.A. The Antiquary's Books. London: Methuen, 1904. **94**
Pp. xv-320. 22 × 14 cm. Price 7*s.* 6*d.*

All students of prehistoric archæology owe a debt of gratitude to Dr. Windle for this excellent summary of the evidence upon which our knowledge of the prehistoric period in England is based. Dr. Windle's aim has been to place facts rather than theories before his readers, and by keeping this object well in view he has been able to give an admirable and, in most cases, quite adequate account of the material relics of the prehistoric age in England, within the comparatively small space of 320 pages. The chapters dealing with megalithic monuments, earthworks, and the Iron Age—a subject which has received too little popular treatment in England—may be cited as examples of the ability with which the subject matter has been handled. On the other hand, as, for instance, in the case of Neolithic and Bronze Age pottery and personal ornaments, sometimes insufficient stress is laid upon important classes of evidence; while, in a manual of this kind, it seems desirable that some effort should be made to direct research by emphasising problems which yet remain to be solved.

Although concerned chiefly with England, the author has not hesitated to expand or explain his statement, where necessary, by reference to finds in other parts of the British Isles and on the Continent. Dr. Windle has also departed from his original plan of avoiding the discussion of theory in dealing with the question of eoliths and mesoliths. His conclusions on these questions are opposed to the generally accepted views, but most would agree that the evidence he adduces is far too weak to allow of any definite pronouncement.

A word of praise must be given to the lists of localities which Dr. Windle has appended to each chapter, as well as to the list of museums in which specimens are exhibited. These lists, together with the copious references to the literature of the subject, add greatly to the value of the book. E. N. F.

Printed by EYRE AND SPOTTISWOODE, His Majesty's Printers, East Harding Street, E.C.

STONE IMPLEMENTS FROM THE YENISEI.

ORIGINAL ARTICLES.
With Plate K.

Siberia : Stone Implements. Abbott.

Stone Implements from the Frozen Gravel of the Yenisei. *By W. J. Lewis Abbott, F.G.S.* 95

Some ten or twelve years ago rumours were constantly floating southward of the remarkable burdens borne by the glaciers and ice-floes of high northern altitudes; islands of rock and mould capable of bearing vegetation were replaced by lenticular patches of gravel, in which the precious yellow metal formed an incredibly large part. All this has now become ancient history, and the wonders of Klondyke have added yet another charm and fascination to the possibilities of ice work. Nor has the western hemisphere the monopoly of the treasures of high polar latitudes, for the frozen soil of northern Siberia attracted the notice of gold prospecters in this country. In one instance one of our friends turned his attention to the mouth of the Yenisei, that great drainer of Northern Asia, and, in return for mineralogical information supplied, promised to keep a diligent watch for anything in the nature of man's handiwork, as well as for the far more attractive gold; and, faithful to his promise, he collected everything he saw, which was a terrible undertaking, as the collection had to be carried over ice and snow in sleighs, and on the back for many months. As I am not aware that implements of this character have been reported before from so high a latitude as 70 degrees, and as they present so many features of interest, a description of them may not be out of place in MAN.

When these implements were submitted to Sir John Evans the same fact was the first to strike him that had struck ourselves, viz., the variety of types represented. Here we have in one river estuary types which might have been Polynesian, Scandinavian, Eskimo, early French or Indian or English. Of course, one cannot say that all these are of exactly the same age. Ice laughs at the flat consecutively-numbered leaves of a book, or the chronological succession of orderly aqueous formations, and rolls round and ploughs up and folds over its burdens and the underlying rocks into all sorts of fantastic shapes, so that distance from surface is no indication of age. Of the six implements here described three are uniformly very much altered; two, which are of a different material, do not show such extensive signs of alteration, but this may be due to their being composed of varieties of material less subject to alteration than the others.

Description of the Implements.—No. 1 is a beautifully worked adze measuring 214 mm. in length, 58 mm. at the widest end, subtending the slightly curved cutting edge, and 35 mm. at the base. The dorsal line is practically straight to within about 30 mm. of the butt, and only curves very slightly at the point, not gaining 3 mm. in the whole length. In section this face is convex throughout, flattening from base to cutting edge. The other face is flat for about a fourth of its length from the butt, when it becomes slightly concave, the latter feature increasing rapidly as it nears the point, where the curve of its concavity is about equal to that of its cutting edge. The latter is still perfectly sharp. The greater part of the chipping on the dorsal face has been polished out; the degree of polish attained is rather high considering the nature of the material. Although it was rubbed down with a grit capable of leaving small close-set scratches behind, the finishing must have been effected with something as fine as rotten-stone, which did not leave the slightest trace of a scratch behind. The rubbing was effected by strokes directed from the base to the point, and usually inclined from the right to the left at about 30 degrees, the angle increasing slightly with the convexity of the outline; the left edge being also worked with the implement in the same position and not turned round in the process. If the implement were worked from base to point it is practically right-handed, if from point to base (which is improbable) it was left-handed. There are, however, a few indications of ambidexterity. The colour of this implement

varies from light to darkish drab. Although a good homogeneous working material, breaking with a fairly good conchoidal fracture, it does not show the conchoidal ripplings so familiar in good flint and obsidian; but this latter is, of course, more dependent upon the method of working. From its fine granular or cryptogranular structure it appears to be an altered silicified fine mud-stone, which at the time of working was almost black.

No. 2 is a short adze 96 mm. long, triangular in section, with a sharp high dorsal ridge. The lateral edges are nearly parallel, the base being 35 mm. and the point 39 mm. wide. The underface is practically flat, and wholly polished, the striæ running in the same two directions as in No. 1. The two dorsal sides are unpolished, and show a great deal of labour, the fracture being apparently more hackley than in No. 1; this, however, may be partly due to the high angle at which adjacent sides were worked. The curved cutting edge is symmetrically formed parallel to the base in a rounded sweep, and, except at the ridge, it is entirely well-polished with few working striæ, and these at a very slight angle. There are other thickly set striæ at the flat underside, which post-date the polishing undoubtedly due to ice action. This specimen shows distinct signs of water wear, and the powerful force which broke this implement off at its base must have post-dated its making, although not by long. The colour of this specimen is a little more brown than No. 1, and a recent fracture shows that it possesses quite a hackley fracture, and a colour as black as basalt. It is in all probability the same material as No. 1.

No. 3. This is a chisel with a delicate ripple flaking, which calls to mind that of the very best Danish or Egyptian work. It is 105 mm. long, narrowing towards the base, which is 24 mm. wide; the cutting edge is almost straight. Its faces are equally curved, the greatest symmetry attaining all through, the thickness relative to width never exceeding 1:3. The cutting edge is produced by grinding and polishing in a most even, symmetrical, bi-facial manner. Vestiges of the striæ show the same angular directions in working as in the preceding, but are almost wholly left to right. The material in this implement is much more altered than in the other two, and is now of a yellowish drab in colour. Although it has a rather better fracture than the other two, I have no doubt it is made of the same kind of material, and though it shows a more decided ripple-fracture, the latter may be due largely to mode of working, and the angular licence the operator had when working on two sides at so small an angle. Also in the former two, the work was probably the result of free-struck blows, as is the larger work of this specimen, but in the latter the finer secondary work may be the result of a pressure from a bone or other hard substance,

No. 4 is a little implement of perfect symmetry, 75 mm. long and 20 mm. in width, and 8 mm. thick in its widest part near the centre, from which it sweeps gracefully but finally, somewhat obtusely, towards either end. Owing to the unavoidable conditions of working, one face is a trifle more convex than the other, producing a low dorsal ridge, although in section at any part it is a perfect curve. This is a most perfect piece of ripple flaking, where the delicate hollows of the flakings, from both edges, not only meet in the centre, but, in their journey over the implement, describe curves which result in perfect bi-lateral symmetry all through the implement. The more convex face is worked entirely with the same hand, and the flakings are uniformly at an angle of about 45 degrees with the edge at each pit of percussion, so that in going up the first side from point to point the direction of the flakes alter through 180 degrees, and continuing round make a herring-bone ridging at a point which changes with the shape of the edge until the flake-ridges from both edges coincide, making it appear as if separate flakes extended from edge to edge in a curve, in a manner often exhibited by the fine Danish knives and some Yorkshire arrowheads. If this implement were worked with the right hand the working was pointed inward; if left hand they were pointed outward. On the other face

this angular working is just as uniformly preserved, but by the non-alternation of the ridges at the points the herring-boning does not obtain, the flakings appear to run from edge to edge. The material of which this little implement is made is very interesting; in colour it is nearly black, except when seen in thin sections at the cutting edge all round, when it presents a corneous translucency, with grains and clouds of probably $Mn\ O_2$, from which one might be disposed to regard it as an impure chalcedony.

No. 5. This implement differs as much from the others as does the last. It is a pure laurel-leaf spear head, 160 mm. in length, 35 mm. at its widest part, and 8 mm. in thickness at its thickest. The butt is nicely rounded, the point finely though not acutely sharp, and, considering the nature of the material, is very finely worked, being perfectly symmetrical in every plane, without flake-ridge prominences. In colour and general appearance it closely resembles the reddish and reddish-grey Cherbourg quartzites. The surface is sufficiently altered to obliterate the details of the physical structure of the material, but an accidental chip-fracture reveals that it is not, however, a chemical quartzite with rounded grains in a copious silica matrix. The quartz particles although showing no signs of crystalline outline are quite crystalline and colourless, and the interstitial silica forms a delicate mossy subordinate network lighter in colour, and probably more colloid in state though by no means entirely so.

No. 6 adds yet to the diversity! For some time I suspected that this was a specimen of an English flint core, from which parallel flakes had been struck, and which had subsequently been bleached and stained; closer examination reveals the fact that it is really worked from an agate and might have been either a chalcedonyx or sardonyx before alteration, the bands of crystalline silica producing but little effect upon the working. One side is quite flat, and all the flakes converging to a point make it a half-round in section. Although we usually speak of these as "cores," the fact that I have found these pointed wedges still *in situ* in partially split bones shows they really were employed for the purpose of splitting bones, either for their contained luscious grease, or for the manufacture of bone tools. I have therefore no hesitation in regarding this tool as a bone-splitter.

The interest in these beautiful examples of stone working lies, firstly, in the high latitudes in which they were found, being above 70° W. lat.; secondly, in the diversity of their types; and to these might be added the fact, that in the insterstices of the incipient flakings, which always occur in silicious implements, deposits of gold have been found, which the geologist would probably consider to point to a long embedment in some river deposit, while to the theoretical mineralogist it would be an invaluable argument for the aqueous origin for at least some of the precious metal. Bones of the large animals, probably the extinct forms, also occur in these deposits, but how many times they may have been moved it is impossible to say. The altered condition of the various materials, and in all probability the depositing of the gold in the cracks, certainly point to a good age, but its extent we cannot tell. Whence came these tools of types and materials so different and in those high northern latitudes? With one exception they show no sign of river action, and not very much of ice action. When we have more minute details of the materials of which implements are made that are found in various parts of the globe, together with their types and forms and methods of working, and when the mineralogists and petrologists of the whole world will be so good as to describe all the varieties of silica and its allied rocks, we shall be in a better position to decide a question like this. For the last twenty-five years I have been trying to collect these latter, and although I have got many thousands of specimens I am continually finding new varieties. If we can localise a large portion of these it may be as useful as fixing the original home of jade, and we may then know more about the peregrinations of the nomads of prehistoric times. W. J. LEWIS ABBOTT.

Easter Island. St. George Gray.

Another Type of "Domestic Idol" from Easter Island. *By H. St. George Gray.* **96**

Very shortly after reading Mr. Edge-Partington's article, No. 46 in MAN, 1904, on a rare type of "domestic idol" from Easter Island, I attended a small Taunton sale of miscellaneous second-hand furniture, and was fortunate in purchasing, at a very small price, the object of which the accompanying is an illustration. It is carved from the usual dark mahogany-coloured wood out of which the Easter Island "idols" are, I believe, generally made (probably a species of mimosa), and represents an animal which is quite unusual (as far as my experience goes) for the particular purpose for which it was carved. The general character of the carving, the curve the "idol" takes, the strong definition of the back-bone, the fact that the fore legs are drawn up with the feet placed together at the base of the lower jaw, the representation of the ribs, and the fan-like termination of the vertebral column, are all typical of the art of the Easter Islanders displayed in these figures.

In this specimen there is only one lateral perforation near the shoulders for suspension. The general character of the head suggests a rat, or at any rate a representative of the rodent family. The eyes, instead of being inlaid, are represented by bosses of the wood in high relief; the ears are also prominently raised. The fore feet are conjoined and are no doubt intended to overlap, as an uneven number of toes (viz., seven) are represented. The ribs take the usual chevron design between the fore-legs.

Knots in the wood have caused defects at the end of the back-bone. No tail is represented, and the fan-like termination is of somewhat lozenge-shaped form. Another unusual feature in this figure is that the hind-legs, which are abnormally small as compared with the fore-legs, are drawn up, the feet being represented as short stumps turned inward on the lower side of the "idol."

The base of the stump on which the animal is carved has been sawn off obliquely, and the original length of the object is therefore unobtainable. Irregular striations are observable in most parts of the figure, and it is quite probable that it was carved with obsidian implements.

The photograph is three-tenths scale, linear.

If my memory serves me rightly there are two of these Easter Island idols in the Pitt-Rivers Museum at Farnham, N. Dorset; one in the form of a crocodile, and the other representing a fish.

H. ST. GEORGE GRAY.

Scotland. Annandale.

A Modern Instance of Trial by Ordeal in Scotland. *By Nelson Annandale, B.A. Indian Museum, Calcutta.* **97**

The specimen on which the following notes are based was presented by an Edinburgh lady to the Pitt-Rivers Museum in 1898. It is a piece of thin, opaque, animal membrane about 3¼ inches long, roughly cut out into the shape of a fish. On one side the eye, gill-cover, fins, &c., are indicated in faded ink, which was probably black, while certain outlines are emphasized in red. Under the influence of heat and moisture the membrane

curls up in such a way that the head and the tail of the fish come together, and the whole is liable to roll off any surface not absolutely steady. This object is known to have been in existence in the donor's family at Dunfermline over eighty years ago. It was employed by her father at that date to detect the perpetrator of any mischief among his children. If anything was broken or mislaid, and the culprit refused to confess, the children were solemnly called together and ordered to hold out their right hands. The fish was then placed on each extended hand in turn. They believed that it would roll off that of the guilty person. At a later date one of the donor's servants consulted her as to her (the servant's) marriage with a man of whose character she was not sure. It was suggested that the "fisheen," as the specimen in question was called in the family, should decide. When placed on the servant's hand it contracted so violently that it was torn. In spite of this she married the man, who treated her very badly. The persistence of trial by ordeal, even in a manner so little serious, is worthy of record, for it took place in a highly-cultured family which prided itself on keeping up old customs. It is interesting, because this instance of the use of a fish of the kind cannot have been unique; for similar objects, but made of some artificial substance, are, or were, within the last ten years, used by facetious or credulous persons in foretelling the future. I have myself seen them in Edinburgh employed in this way as advertisements for a fishmonger. Whether the exact form they took had any magical significance is not a question which can be answered without full investigation of their use and distribution. Further information on these points would be valuable. NELSON ANNANDALE.

REVIEWS.

Torres Straits. **Haddon: Rivers.**

98 *Reports of the Cambridge Anthropological Expedition to Torres Straits. Vol. V. Sociology, Magic and Religion of the Western Islanders.* Cambridge: University Press, 1904. 29 × 22 cm. Price 25*s.*

Although numbered fifth in the scheme of publication of the Reports of the Cambridge Expedition to Torres Straits, this is the first complete volume to be issued. The contributors to the volume are Dr. Haddon, Dr. Rivers, Mr. Seligmann, and the late Mr. Anthony Wilkin, whose premature death at Cairo is deplored, and to whom an appropriate tribute of sorrow is paid, by Dr. Haddon in the preface. Of these Dr. Haddon and Dr. Rivers are responsible for most of the chapters. It may at once be said that alike in form and in substance the volume is worthy of the best traditions of the university, and is a model for future anthropological explorers.

The islands of Torres Straits are ethnologically divided into two distinct groups. The western group, with which the present volume deals lies directly between Queensland and New Guinea, and embraces all the larger islands. The eastern group is more scattered. Its constituent islands lie to the south-east of New Guinea, and are to some extent connected with the western group by a series of small, low-lying, sparsely-inhabited islands, whose natives, ethnologically belonging rather to the latter group, formed a medium of communication between them. The eastern group is reserved for volume VI.

Although the inhabitants of these islands are few in number, and for the last twenty years have been undergoing not merely contamination but change of culture by contact with missionaries, traders, and European administration, they form an important subject of ethnological inquiry, because they stand geographically between the populations of Papua and Australia. A thorough investigation, such as that undertaken by the Cambridge Expedition, was desirable in the hope that it might throw some light upon difficult problems of racial origin and admixture and cultural influence, such as continually confront anthropologists, and are found especially perplexing in the adjacent

areas of New Guinea, Australia, and the scattered islands of the South Sea. Assuming that the blackfellows of Australia are an immigrant race, the direction and manner of their immigration are yet unknown, though inquiries on the Australian continent seem to point to the north or north-west as the place of their entrance. One object, therefore, of the expedition was to ascertain whether any mixture of Papuans and Australians had taken place in the islands, or any trace of the migration could be found there or on the adjacent coasts of New Guinea. The result has been to determine the islanders as a definitely Papuan people, and to negative any traces of the Australian migration.

Practically the only indication of Australian influence discovered was contained in the saga of Kwoiam, the warrior-hero of Mabuiag. He is said to have come with his mother and her brothers from Muri off the coast of Cape York Peninsula. His fame has spread over all the western group of islands. He is credited with mental and physical characteristics corresponding to those of the Queenslanders. Dr. Haddon considers that the evidence points to his having been a veritable man, a native of North Queensland. It is consonant with this that, though so mighty a hero, none of the families of Mabuiag, or indeed any other of the islands, claim kindred with him. He was purely a fighter, and there seems no legend of union, even of the most temporary kind, as there is in the case of other heroes, with any of the women. On the other hand, the cairn said to have been erected over his body has, since the expedition returned, been opened, but no remains of any kind have been found within. Moreover, all the relics attributed to him, with the exception of some shell-trumpets, which might have belonged to anybody, and a rough wall of stones about 2 feet high, said to mark the site of his house, are natural objects—boulders, rocks, a rivulet, and so forth. There were, indeed, other relics of him a few years ago, but they were deliberately burnt at the instigation of a Christian teacher from Lifu, during the temporary absence of Dr. Macfarlane, the L.M.S. missionary. These might conceivably have supplied some data for determining the question of Kwoiam's objective existence and origin. Such as they may have been, however, they have perished.

What is certain is much more interesting and important than this difficult problem. It is that the totemic system at the time of the missionary invasion was breaking down, and that upon its ruins a hero-cult was rising, which not improbably might in the course of time have developed into the worship of divine beings. The evidence goes to show that at no distant date (the authors think, with some probability, about 100 years ago) on all the islands kinship was reckoned in the female line, and the population was divided among a number of totems. In Mabuiag the clans were again arranged in two divisions, the children of the Great, and of the Little, Totem, an arrangement which was most likely primitive. A similar division also existed on the islands of Tutu and Yam. The totems were usually animals. Out of thirty-six totems recorded only two were plants, two were stones, and one a star, all the rest were animals. But from a period as far back as oral records of the genealogies go, descent had been reckoned in the male line. The change seems to have resulted in a weakening of the social organization. On the island of Mabuiag at all events considerable confusion was evident in the native minds concerning their rules of descent; and marriage had begun to be regulated more by kinship than by clanship. A system of subsidiary totems had sprung up, perhaps by segmentation of the original clans. There is certainly evidence of the localisation of the totem-clans.

On the religious side of totemism corresponding changes had taken place. The hero, Kwoiam, had become a totem in the Prince of Wales group of islands. Though in Mabuiag he was not regarded as a totem, the honorific title of *Adi* was applied to him, and his two magical crescents were called *augud* (totem) and were assigned respectively to the two divisions of the clans. It is difficult to see why the appellation of *augud* should have been given to these two objects, unless it was because the natives

had no other expression conveying the idea of sacredness. Probably, as the authors put it, they did not know what else to call them. In any case it is easy to see that the mere fact of applying such a term to these two specific material objects must in time have influenced the meaning of the word and aided the development of their religious ideas. The most striking evidence of the evolution of totemism into a true cult, however, was found on the island of Yam, where two regular shrines (now destroyed) existed. They were dedicated to the two heroes, Maiau and Sigai, respectively, and contained their effigies under the forms of a crocodile and a hammer-headed shark. In fact, these two animals were the totems of the two groups of clans on the islands of Tutu and Yam. Unfortunately, Dr. Haddon was unable to obtain any definite information concerning the ceremonies performed at the shrines. But, as he says, "From the meagre "evidence available it is clear that totemism was undergoing an interesting development "in Yam. . . . The unique features of the totem cult of Yam were the represen- "tation (and localisation) of the *augud* in a definite image, each of which was lodged "in its own house, and the presence of a stone beneath each effigy in which resided "the life of the *augud*. . . . The effigy is further associated with a hero. The "two heroes apparently assisted the followers mainly in fighting, and, therefore, as in "the case of the relation of the Mabuiag men to Kwoiam, the hero-cult was in reality "a war-cult." Well may he observe that "This is so important a development of "totemism as practically to place it beyond the realm of true totemism!"* It is relevant to observe that the Wollunqua totem of the Warramunga, one of the northern tribes of Central Australia, presents features analogous to those of Maiau and Sigai. The Wollunqua is a single mythical animal, still surviving from the Alcheringa, residing at a certain definite spot, and the object of ceremonies of deep religious import. The late M. Marillier, in his powerful articles on totemism published in the *Revue de l'Histoire des Religions*, expressed the opinion that in the evolution of religion totemism was a *terminus ad quem* and never a *terminus a quo*. Had his valuable life been spared until to-day, I cannot help thinking that he would, in the light of these cases, have revised that judgement.

Thus, from the point of view of the history of religion, this volume ranks as among the most important of recent records of research. Perhaps equally important in another direction is the study of the genealogies by Dr. Rivers. Fellows of the Institute will recall his admirable paper in the thirtieth volume of the *Journal* on the use of genealogies in the collection of vital and social statistics. In the volume now under review the genealogies recovered from the memories of the people of Mabuiag, Tutu, and Muralug are given, their substantial accuracy is shown, and they are applied for the purpose of determining a number of questions relating to social organisation and customs. There can be no question that science owes a debt of gratitude to the penetration and painstaking accuracy of Dr. Rivers, who first perceived the value of the genealogies for such investigations, and applied himself to their collection and elucidation. An implement of much promise has thus been forged for future investigators of savage life. It is to be hoped that it will be speedily applied elsewhere.

Space is limited, but before closing this very inadequate notice I should like to express my sense of the great interest attaching to almost every part of the volume. In addition to the sections on totemism, magic and religion, and on the genealogies and kinship, it contains a collection of folk-tales, many of them revised and improved from the versions collected on Dr. Haddon's original visit in 1888, and chapters on birth and puberty customs, initiation, courtship and marriage, the marriage-regulations, funeral ceremonies, public life and morals, land-tenure and inheritance, trade and warfare,

* We may doubt whether such a development is to be dated from as recent a period as a hundred years ago. If it be in any organic relation to the change of descent referred to above, as seems not improbable, the author's opinion as to the date of that change may require reconsideration.

including sagas of recent wars; and Dr. Haddon writes a general introduction. He and his colleagues are to be heartily congratulated on the success which has attended their collaboration in the present volume as well as in the field-work. The plates and numerous figures in the text from sketches and photographs really do illustrate the work, and some of them are of considerable beauty. Not the least amusing and interesting are from sketches by natives. E. S. H.

Philippine Islands. **Landor.**

The Gems of the East: Sixteen Thousand Miles of Research Travel among Wild and Tame Tribes of Enchanting Islands. By A. Henry Savage Landor. **99**
London: Macmillan, 1904. Two volumes. 328 and 439 pp., with illustrations and map. 23 × 15 cm. Price 30*s*.

In these volumes Mr. Landor gives an account of a series of journeys round and about the islands of the Philippine Group, with numerous excursions on the smaller islands and longer journeys in Luzon and across unexplored territory in Mindanao. The author's route involved much crossing and recrossing of the sea and cannot be very easily followed on the map. His rate of travel was rapid, 16,000 miles being traversed in 250 days. For tropical travelling on foot the journey across Negros Island, a distance of 75 miles, must be a record, as it was performed in 36 hours, including halts which together occupied six hours.

Although the country was so quickly passed over, the book is full of geographical matter, and details, such as the description of islands, heights of mountains, depths of channels, and even corrections of charts, are given with the precision of a geographical encyclopædia. There are also some historical chapters; these deal with the American negotiations for a treaty with the Sulus, and with the siege and capture of Forts Bacolod and Calahui from the Malanaos in Eastern Mindanao.

Very little is said about the fauna of the islands. Trees and woods are named in great detail, but the reader is bewildered by the native words given without explanation. The following paragraph is a sample of the author's descriptions (Vol. ii., p. 38):—
"The province (*i.e.*, Zamboango) is thickly wooded—especially on the mountains—*narra*, "*molave*, *ipil*, *teca*, *tindalao*, *galantas* and *yacal* of excellent quality, as well as *batilinan*, "*cubi*, *amugois*, *guijo*, *agutud*, *panaobalao*, *lumbayao*, *lauaan*, *pagatpat*, *malacayua*, "*bacanan*, and *tagal*, of various degrees of goodness all grow here. Abundant and "delicious fruit of all tropical kinds is obtainable." A few of these words are explained elsewhere, but as here given convey few ideas to the reader as they do not occur in the index, and must either be retained in the memory when first met with, or be hunted for throughout the book.

The author has endeavoured to justify his sub-title: "Sixteen Thousand Miles of "Research Travel among Wild and Tame Tribes," by giving very full descriptions of the various people visited. These accounts will be found of interest by the readers of MAN, although they are in many respects disappointing. More than forty tribes are described. The author's plan is to give first a general description of the physical features of the tribe, hair, skin, &c., and then an anthropometric table containing the following: "Height, span, arm (hand, maximum length of fingers, thumbs); head (vertical "maximum length, horizontal maximum length from forehead to back of head, width "of forehead at temples, height of forehead, bizygomatic breadth, maximum breadth of "lower jaw, nasal height, nasal breadth at nostrils, orbital horizontal breadth, width "between the eyes, breadth of mouth, length of upper lip from mouth aperture to base "of nose, lower lip and chin from mouth aperture to under chin, length of ears"). In some cases additional measurements are given, in some less. There are also diagrams of the hair sections of 20 tribes, and of the facial angles of 49 varieties. It will be

noticed that the important measurement of the maximum head-breadth was not taken by the author, except in one case (that of the Linapakan Tagbanouas) and thus the cranial indices cannot be calculated. This is a serious defect in the tables, and it is also to be noted that the number of individuals measured is not stated.

The differences found in the physical appearance of the tribes were extreme. The real Negritos were apparently not visited, but certain tribes (as, *e.g.*, the Tagbanouas of the Calamianes, the Cagayans, and the Simonor Islanders) are said to be of Negroid type. Other natives are variously designated as "Indonesian," "Malay type," "Malay-Negroid," or as having "Papuan" or "Australoid" characteristics, but all these terms are somewhat indefinitely used. The tallest people measured were the Cuyonos of Cuyo Island, between Panay and Palawan, with a stature of 1·682 metres (5 ft. $6\frac{1}{5}$ in.), and the shortest the Bayos of Bontoc Province, North Luzon, who were (according to the table) 1·415 metres (4 ft. $7\frac{7}{10}$ in.), but in the text the majority are said to have been well under 4 ft. in height.

In the previously unexplored region of Mindanao the author found a white tribe, the Mansakas, living in tree houses. These had "Papuan" features, but skins of "the "ivory white of the Latin races." Some of the Igorrotes of North Luzon were also found by the author to resemble the Ainu in physical appearance and hair, and he considers them to be closely allied. Among the Igorrotes, and also in Mindanao, he found ornaments suggesting the *inaos* of the Ainu.

There are many details of customs and arts which will be found of interest, and there are some good descriptions of ornaments, weapons, and implements. Some of the customs appear to be identical with those of Borneo, as, *e.g.*, the forge, the method of preparing sago, the taking of a child's name by the father with the prefix *ama* (*tama* in Borneo), the so-called medicine man, *balian* (with the same name in Borneo derived from *bali*, a spirit), and the use of birds as omens. In Vol. I., Chap. VII., is an account of native diseases and their remedies.

Chapter VIII. of the first volume is devoted to an account of the Cuyono language of Cuyo Island, and some notes on the Bagobo of Mindanao are given in the second volume. There are also some notes on the Philippine alphabets and an engraving of that of Apurahuano in Palawan Island. In a short comparative table (twenty-five nouns and numerals) in twenty of the lesser known languages of the Philippine and Sulu Archipelagoes the author gives no indication as to the pronunciation of the words. Such spellings, however, as bohoc, buquid, dogño, betquen, quemer, seguey, show a Spanish orthography. Assuming that the lists are original (no authorities for them are quoted) it seems strange that an Englishman should have used the cumbrous Spanish orthography when a simpler scientific spelling might have been used. The only list of words in these lesser known languages which is complete is the Malay(!!), but the words omitted by the author in the Bagobo, Bicol, Ilocano, Sulu, Tiruray, and Visayan, could have been easily supplied from the existing vocabularies in those languages. On page 315 of Vol. II. the author states that he sat up all night collecting a vocabulary of the Manguiane language. As only seventeen words and the numerals are given in the comparative vocabulary, and the language is almost unknown, it is to be hoped that the complete list will be elsewhere published.

None of the vocabularies show very decided differences, and in all of them there are many cognate words. The author states with regard to them that, "With the exception "of the Negrito language and some of the tongues spoken by the savage tribes of "Central Mindanao, and one or two tribes in Luzon, most of the languages spoken in "the Philippines are of Malayan origin." There is no evidence of a Negrito language in the author's vocabularies. Lists of words which have been obtained in the languages of the Negrito tribes have been shown by Kern in Meyer's work on the Philippines (Dresden, 1893) to be essentially the same as those of other Philippine natives. Judging

from Mr. Landor's vocabularies the differences between the languages he gives are not so great as those found between different Borneo tribes in Sarawak.

There are many illustrations of very varying merit. Some are very crude. A few more photographs of implements, weapons, and processes would have been welcome.

The book may be commended as adding to our general knowledge of the inhabitants of the Philippines, and one cannot but admire the author's determination to see and record as much as possible during his visit. His rapid transit, however, has had an adverse influence on his scientific results. SIDNEY H. RAY.

Tibet. **Sarat Chandra Das.**

A Tibetan-English Dictionary with Sanskrit Synonyms. By Sarat Chandra Das. Revised and edited by Graham Sandberg and A. William Heyde. Calcutta, 1902. 27 × 23 cm. Price 48*s.* or 32 rupees. **100**

Sarat Chandra Das, the well-known author of *A Journey to Lhasa and Central Tibet*, enjoyed unique opportunities during his two visits to Lhasa of associating with the *literati* of the Tibetan monasteries, the chief living authorities on the Tibetan language and literature. To this cause is due what may be called the characteristic feature of this dictionary—the mass of information here recorded concerning the more modern and more characteristically Tibetan literature, which dates only from the establishment of the Dalai Lama's sovereignty over the whole of Tibet at the beginning of the eighteenth century A.D. Scholars in Europe have concerned themselves hitherto chiefly with the most ancient literature, which begins in the seventh century A.D. and which consists entirely of translations from the Sanskrit. For such students the Sanskrit synonyms of Tibetan religious and philosophical terms, which are regularly given in the present dictionary on the authority of Buddhist lexicons, will indeed be most useful; but it is in its grasp of the later and more independent literature, the enormous extent and variety of which can as yet only be imperfectly realised, that its chief merit lies. There can be no doubt that the appearance of this dictionary marks a very real advance in Tibetan lexicography, and it is fortunate that it appears at a time when we are certainly on the eve of the opening up to Western eyes of much that has hitherto remained hidden in the literature of Tibet. E. J. R.

Stone Age. **Giglioli.**

Materiali per lo Studio della "Età della Pietra" dai tempi preistorici all' epoca attuale: Origine e sviluppo della mia collezione. By Enrico Hillyer Giglioli. Firenze, Landi, 1901. With numerous illustrations in the text : pp. 248, 26 × 18 cm. **101**

By a strange series of accidents, part of the collections made by Captain Cook on his third voyage found their way into the Museum of Natural History at Florence, and fell, in due time, for re-arrangement into the hands of a young and ardent naturalist, the son of the then Professor of Anthropology at Pisa. A journey of research round the world in the *Magenta* from 1865 to 1868, widened and deepened the interest thus excited accidentally, and from the early days of the Italian Society for Anthropology and Ethnology onwards the name of Enrico Giglioli has held a high place in the regard of his colleagues—and not in Italy alone—as an active and successful collector, and as an anthropologist of wide and varied distinction.

The volume under review is a running commentary on the vast collection of stone implements which for some twenty years Professor Giglioli has devoted his leisure to amass, and at the same time a comprehensive discussion of the numerous problems which are presented by Stone Age culture in all areas and ages. The descriptions are arranged in geographical order, beginning with a remarkable series of the stone utensils of quite modern date, which remain still in use in various parts of Europe, and ending with the

Yahgans and other primitive peoples of South America, who are really almost as far from the beginning of a true "Stone Age" in the one direction, as we ourselves are from the close of it in the other.

In concluding his survey of one of the most remarkable private collections of ethnographical material in existence, the author expresses emphatically, and in terms with which his many friends and colleagues will most sincerely agree, his strong desire that this great series, with the library, photographs, and other apparatus which have grown up round it, may find its way eventually into some public museum, where it may be tended and increased with some such care as its originator has bestowed upon it hitherto.

J. L. M.

Archæology. **Thieullen.**

Société d'Emulation d'Abbeville: Hommage à Boucher de Perthes. Par A. Thieullen. Paris: Imprimerie Larousse, 1904. **102**

Under this title M. Thieullen extracts from the proceedings of the Société d'Emulation d'Abbeville an account of a meeting at which he exhibited a number of flints of palæolithic age, bearing fractures which had, in his opinion, been made intentionally, and had converted them into useful or ornamental objects. One, of which he gives a full-size illustration, has some resemblance to a bird; another may, by giving a sufficiently loose rein to the imagination, be supposed to represent a bison, or some other animal grazing. The precise connection of M. Boucher de Perthes with this matter appears to be that he was not well received by the "official science" of his day, and that M. Thieullen fares no better at the present time; this is not surprising, for the "official schools" seldom possess any original ideas of their own, and are, as a rule, unsympathetic and oppressive towards originality in others; there are, of course, exceptions to the rule, and any "official" reading this paragraph is requested to consider himself one of the exceptions.

A. L. L.

PROCEEDINGS OF SOCIETIES.

Proceedings. **British Association.**

Anthropology at the British Association: Cambridge Meeting, August 17th to 24th, 1904. **103**

The Anthropological Section of the British Association met this year, from August 18th to 24th, in St. Andrew's School, Cambridge. The papers were well up to the usual standard and were rather more numerous than usual; consequently, a subsection for Physical Anthropology met on the Monday morning, August 22, at the Zoological Lecture Room, under the presidency of Professor A. Macalister, F.R.S. On Tuesday morning, August 23rd, the section met in the New Theatre.

The address of the President, Mr. Henry Balfour, dealt with the evolution of the material arts, with especial reference to the work of the late General Pitt-Rivers. It will be found in *The Times* of August 20, in *Nature*, and in the *Report of the British Association* (*Cambridge*), 1904.

In the summary which follows, the papers are classified according to subjects, and the final destination of each, so far as it is known at present, is indicated in square brackets.

PHYSICAL ANTHROPOLOGY.

Anthropometric Investigation in Great Britain and Ireland. (*Report.*) [*Rep Brit. Assoc.*]

Professor D. J. Cunningham, M.D., F.R.S., Professor of Anatomy in the University of Edinburgh.—*The Alleged Physical Deterioration of the People.*—This

paper pointed out the bearing of anthropological work on the solution of problems which are engaging the attention of statesmen, and particularly on the question of the alleged deterioration of the national physique. The author described the sources of evidence at present available for dealing with this question, namely : (*a*) recruiting statistics ; (*b*) anthropometric statistics ; and compared the value to be attached to each of them. He discussed the influence of environment on racial physique, and examined the question whether the influence of environment is transmitted to offspring. This question he was inclined to answer in the negative, pointing out that each race has a physical mean or average, which it tends to retain, and to which individuals tend to revert whenever adverse influences are removed. He explained in detail the significance of the observed degeneration of the teeth, and discussed the effects of fashionable deformation of the waist and the feet by the use of unsuitable clothing. Evolutionary changes are taking place slowly in the structure of man, and must not be left out of account in the estimate of physical degeneration. Special note is to be taken meanwhile of the effects of higher education of women, and its effect on the female pelvis in its relation to child-bearing. The conclusions of the British Association's Report on this matter in 1883 are shown to need revision.

Dr. Cunningham concluded by summarising the recommendations of the Report of the Inter-departmental Committee on Physical Degeneration in so far as they concern his proposals for a general anthropometric survey of the people of this country.

J. Gray.—*On the Utility of an Anthropometric Survey.*

The author referred to the recommendations of the Inter-departmental Committee on Physical Deterioration and strongly urged the advisibility of an anthropometric survey being started immediately.

F. C. Shrubsall, M.D.—*A Comparison of the Physical Characters of Hospital Patients with those of Healthy Individuals from the same Areas, with Suggestions as to the Influence of Selection by Disease on the Constitution of City Populations.*

The following is a summary of the discussion which followed the reading of these papers.

The Right Hon. A. J. Balfour, M.P., D.C.L., F.R.S. (President of the Association), observed that a distinction must be drawn between causes producing temporary effects and those tending to produce permanent effects. He was of opinion that, since food and education were better, the race ought to be improving. The evil of overcrowded habitations was as prevalent in the country as in the town, and he suggested that the fact that development was apparently not affected in the case of those living in the country might be due to some difference in the chemical constituents of the air. He also suggested that the increased facilities for education adversely affected the race, since a man who raised himself from the lower ranks of life, married later in life than he would otherwise have done. He also felt that the migration of the more energetic part of our rural population to the towns must have a deleterious effect, since it left the burden of continuing the race to the less energetic remnant of the rural population.

Sir John Gorst, M.P., F.R.S., drew attention to the prevalence of improvident marriages among the lower classes, and expressed the fear that the race was now being propagated in undue proportion by the lowest portion of the community. He suggested as a remedy the prevention by the State of juvenile marriages. He also drew attention to the necessity of good feeding, and urged that parents should be compelled to feed their children properly, and suggested that school children should be fed by the local authority.

Professor Ridolfo Livi congratulated the commissioners on their far-reaching scheme. He described the Italian survey of 300,000 recruits, and pointed out that the

statistics of a conscript army are free from the disadvantages which attend those of a voluntary army; but admitted the great value of the British army statistics in certain special directions. He discussed the limits of a survey of the population and the problems which it may hope to solve. He also debated the question of physical deterioration and pointed out that liability to disease decreases as prosperity or knowledge increase; giving instances as to stature, &c., from the Italian military survey. He also remarked that in England the extremes of social conditions are much less marked than elsewhere.

Mr. E. W Brabrook was of opinion that the survey would have to be uniform and made by legislation, and mentioned that good work was already being done in several schools.

Major McCulloch considered that all anthropometric measurements should be taken on a uniform plan and under like conditions.

Professor A. Macalister urged the necessity for a large and complete series of statistics, as otherwise they would be unsatisfactory and misleading.

Mrs. Watt-Smyth urged that in all schools simple measurements should be taken, and that medical officers should be in attendance each morning to examine any children who looked unfit for work.

Anthropometric Investigations among the Native Troops of the Egyptian Army. (*Report.*) [*Rep. Brit. Assoc.*]

G. Elliot Smith.—*The Persistence in the Human Brain of certain Features usually supposed to be Distinctive of Apes.*—The study of a large series of simple human brains belonging to various lowly (chiefly African) peoples has revealed the fact that the human brain may retain many features that are commonly supposed to be distinctive of the apes; and it is especially in the occipital region of the cerebral hemisphere that the supposed distinctively simian characters are most exactly reproduced, due to the fact that the cortical area especially concerned with the reception of visual impulses is as well developed in the anthropoid apes as in man. The form of this visual area in the human brain is often greatly distorted, but, however much its shape in man may differ from that of the apes, its structure is identical. The simian resemblance is much more often retained in the left than in the right occipital region. The reason for this is that the visual centre retracts towards the mesial surface to a distinctly greater degree on the right than on the left side of most human brains. Although large "Affenspalten" may occur in people of various races, they are rarely symmetrical in the two hemispheres, except in the Negro races. In this, as well as in many other features, the Negro brain is distinctly more pithecoid than the brains of any other people known to the writer.

P. C. Laidlaw.—*Some Varieties of the Os Calcis.*—The varieties chosen from the collection of bones in the Cambridge University Museum fell under six heads:—

(1) The variability of the processus trochlearis seems to show that it is not developed from a separate ossicle, as Professor Pfitzner suggested. (2) The external plantar tubercle: its variations in man, its absence in the anthropoids and its probable development, the anatomy of the soft parts in man and the chimpanzee, show that it is a structure developed for the more ready maintenance of the upright position. (3) Calcaneus secundarius of Grüber. (4) Os sustentaculi proprium. (5) The processus trochlearis of Kyrtl and its variation seem to show that it is not necessarily pathological. (6) Variations in the facets met with in the bone: due to (*a*) ossicles; (*b*) other factors. The projection of the heel is more limited in Europeans than in the ancient Egyptians, owing to backward extension of the fascia articularis posterior.

R. B. Seymour Sewell, B.A.—*Some Variations in the Astragalus.*—The bones examined numbered upwards of 1,000, and were mainly of Egyptian origin.

As regards the angles which the collum makes with the corpus, these specimens are intermediate between the Europeans and the anthropoid apes. The adoption of certain postures produces changes in the articular surfaces; thus in squatting we have a formation of facets on the neck, and in the sartorial position we get changes in the facies malleolaris medialis and a formation of an accessory facet, facies accessoria externa.

The process of eversion of the foot has also caused structural changes in the bone, certain specimens from Borneo being intermediate between the Egyptian and the anthropoid apes.

Occasionally we find accessory facets present. The facies accessoria inferior may be fused with either the facet in front or behind, and in rare cases with both.

We occasionally find the middle and posterior calcaneal facets fused directly, and in rare cases the anterior calcaneal facet is absent. The os trigonum is very variable both in size and shape; usually it takes no part in the formation of the sulcus musculi flexoris hallucis longi, but in very rare cases this groove may be formed either partly or entirely by this ossicle.

J. F. Tocher, F.I.C.—*Recent Anthropometric Work in Scotland.*—During the present year a survey of the inmates of Scottish asylums has been carried out by the author, the characters measured or noted being head-length, head-breadth, head-height (from centre of auricular orifice to vertex), stature, shape of nose, and colour of hair and eyes. Altogether 4,436 males and 3,951 females were measured. The distributions of head-lengths, head-breadths, and head-heights are of Type IV of Pearson's series. The means and standard deviations do not indicate any special differences from those of published results elsewhere. The physical characters of 1,000 school children (including 500 Glasgow children measured by Mr. R. Tocher) have also been noted. In addition to the ordinary measurements, the radius of curvature of the cornea and the visual acuity of the children were determined. An analysis of these measurements will be published at an early date. [*Biometrika. Henderson Trust of Edinburgh.*]

C. S. Myers, M.D.—*The Variability of Modern and Ancient Peoples.*—[*Journ. Anthr. Inst.* or Man, *below.*]

F. R. Coles and T. H. Bryce.—*On an Interment of the Early Iron Age found at Moredun, near Edinburgh.*—The present example, the first completely attested instance of an interment associated with relics of the Early Iron Age in Scotland, was discovered in August, 1903, at Moredun, near Edinburgh. The remains were contained in a cist, 4 feet long by 2 feet 3 inches wide, and 22 inches deep, covered by several flagstones of varying size.

The evidence afforded by the associated relics would show that the interment can scarcely be earlier than some time in the second century A.D. The osseous remains are those of two individuals placed in the doubled-up position, one above the other, with the heads to opposite ends of the cists, but faces in the same direction. One was a young adult, the other an adolescent of about twenty-one years of age.

The face measurements could not be accurately taken, but the length-breadth index was doubtless lepto-prosopic. The sutures were all patent, the set of teeth was complete, and the crowns showed no attrition. The chief characters are the very full rounded frontal region, the flatness of the vertex, the absence of sagittal ridge, and the rounding out of the sides. A comparison with the skulls from this district * shows that in general character it agrees with the majority of more modern examples, and the probability is that the type now prevailing in Midlothian was already established when the interment took place.

R. G. Parsons.—*Facial Expression.*

---

* *See Trans. Roy. Soc., Ed.* xl., part iii., No. 24.

W. L. H. Duckworth, M.A.—*Graphical Representations of Facial Types.*—The author reviewed the methods devised by Keane, Petrie, Thomson, and Stratz, and proposed to adopt the simile of a protoplasmic organism into processes corresponding to the several morphological types.

W. L. H. Duckworth, M.A.—*Note on the Brain of a Fœtal Gorilla.*—The interest of this case was concentrated in the appearances presented by the mesial aspects of the left hemisphere. Two sulci were to be seen. The anterior one corresponded to the "Bozenfurche" of His, while the posterior one seemed to represent the calcarine or possibly the paracalcarine element. The problem at stake was to discover whether these sulci were natural or due to decomposition. The author, on the whole, was of opinion that they should be regarded as artificial, although Professor Retzius' opinion was that they were natural.

Professor A. Macalister, F.R.S.—*Exhibition of Amorite Skulls.*—The skulls exhibited came from the excavations at Gezer, representing the ethnology of the third and fourth strata. For comparison there were also exhibited some skulls, from the last stratum, of Maccabean Age.

J. Gray, B.Sc.—*Anthropometric Identification: a New System of Classifying the Records.*—[*Journ. Anthr. Inst.* or Man.]

ETHNOGRAPHY.

A. W. Howitt, D.Sc.—*On Group-Marriage in Australian Tribes.*—The native tribes which surround Lake Eyre, in Central Australia, have two forms of marriage. One follows upon betrothal of children by their mothers, and the other is the subsequent marriage of the woman to a younger brother of her husband. On ceremonial occasions this latter form of marriage is extended in the tribe by the allotment to each other of men and women who are already allotted to each other under one or other of the two marriages.

This group-marriage also occurs in other tribes in South-east Australia, either in the form which it has in the Lake Eyre tribes or as a survival of custom. It is also shown by the system of relationship in the Australian tribes to have been at one time common to all.

In the Lake Eyre tribes there is female descent with group-marriage. In other tribes in which group-marriage is merely a survival, or is merely indicated by the terminology of relationship, there has been more or less an approach to a form of individual marriage accompanied by a change from female to male descent.

Changes such as these are attended also by alteration of the social organisation of the tribes. In one direction there has been a segmentation of the tribe from a division of two intermarrying exogamous moieties of the tribal community to four such divisions, and finally into eight, with a change also in the line of descent. In the other direction there has been a partial or complete loss of this division of the community into four and eight segments.

The tribe has become organised on a geographical basis into a number of local groups, and these localities have become exogamous and intermarrying. In these changes in the organisation of the tribes the line of descent has passed from the female to the male line.

In the Lake Eyre tribes a group of totems is attached to each exogamous moiety. These remain in existence in the segmentation into four and eight groups.

In those tribes where the organisation of the tribe has become local, the totem groups have either become more or less extinct or have changed in extreme cases into magical names without influence in marriage.

R. S. Lepper, M.A., LL.M.—*The Passing of the Matriarchate.*

SIR RICHARD TEMPLE, BART., C.I.E.—*A Plan for a Uniform Scientific Record of the Languages of Savages.*—The theory starts with a consideration of the sentence, *i.e.*, the expression of a complete meaning, as the unit of all speech. In internal development the sentence is ultimately divided into words, considered as components of its natural main divisions, in the light of their respective functions. From the functions of words the theory passes to that of the methods by which they are made to fulfil their functions. Words can be divided into classes according to function, and are transferred from class to class. This leads to an explanation of connected words and shows how the forms of words grow out of their functions.

The sentence is then considered as being itself a component of something greater, *i.e.*, of a language. This consideration of its external development leads to the explanation of syntactical and formative languages. Syntactical languages are shown to divide themselves into analytical, and into tonic. So also formative languages are shown to divide themselves into agglutinative and synthetic, according as the affixes are attached without or with alteration. Formative languages are further divided into premutative, intromutative, or postmutative, according to the position of the affixes.

EDGAR THURSTON.—*The Progress of the Ethnographic Survey of Madras.*—The Madras survey covers the following *linguistic* areas:—Tamil, Telugu, Malayalam, Kanaresey, Tulu, Khond; and the *racial* division into Pre-Dravidian or Archi-Dravidian, Aryo-Dravidian, Scytho-Dravidian. In distinguishing these the nasal index is of value as a guide to racial admixture.

The author described the characteristics of the jungle tribes, short of stature and platyrhine; criticised Gray's head measurements of the Indian Coronation contingent (MAN, 1903, 36); discussed the two main types which are found among the natives of Southern India; and gave the distribution of the dolicho-, mesati-, and sub brachy-cephalic types; and an account of the type of head in the Kanarese area, and of Risley's Scytho-Dravidian hypothesis. Valuable evidence on these points is afforded by the deviation of cephalic length, breadth, and index in various castes and tribes, especially Brâhmans, Todas, Palayams, Pallis, and Urâlis.

W. H. R. RIVERS, M.D.—*Some Funeral Customs of the Todas.*—The author gave a sketch of the complicated funeral ceremonies of the Todas, laying special stress on certain ceremonies not previously described, in which a cloth was laid on the body of the dead by those who had married into his clan; and another purification ceremony in which the relics of the dead are touched with a bow and arrow by a man adorned with woman's ornaments. He also described the incidents of the passing of the dead man to the next world.

R. T. GÜNTHER.—*Cimaruta, a Neapolitan Charm.*—The cimaruta is a well-known Neapolitan charm consisting of the reproduction in silver of a sprig of rue, from which it gets its Italian name. To this sprig are appended, in most examples, a large number of subsidiary charms. The paper was illustrated by lantern slides and examples of the charm.

E. DEMOLINS.—*Classification Sociale.* [MAN.]

J. F. TOCHER.—*The Distribution of Surnames in East Aberdeenshire in* 1696 *and* 1896.

The Present State of Anthropological Teaching in Great Britain (Report.)—The report drew attention to the absence of facilities for anthropological teaching in the universities of Great Britain, and compared it unfavourably with what was being done on the continent and in America. [*Rep. Brit. Assoc.*]

[A report of the other papers read before the Anthropological Section at the Cambridge meeting will appear in a subsequent number of MAN.]

Printed by EYRE AND SPOTTISWOODE, His Majesty's Printers, East Harding Street, E.C.

PORTRAIT OF A GUAYAQUI INDIAN.

ORIGINAL ARTICLES.

America, South. With Plate L. Giglioli.

Portrait of a Guayaquí Indian. *By Professor E. H. Giglioli.* **104**

Wanderers in the forests to the north of the Acary and Monday rivers, —affluents of the Paraná, to the east of that chain of mountains which runs longitudinally across Eastern Paraguay—are yet to be met, the scattered remnants of a little known tribe, the *Guayaqui* or *Guayaquile*, probably of Tupí descent. They are very wild, and little, indeed, is known about them, and that owing to casual contacts with the "*Yerbateros*" of that portion of the "*Misiones*" territory, who mercilessly shoot them down like vermin when they happen to meet them. Quite recently I had the good fortune to get a photograph of one of these Indians, which is reproduced in the plate. It is, unfortunately, not a good picture, but to the ethnologist it cannot but be of interest, for it portrays a native of South America still living in the "Stone Age."

The aspect of this young Guayaquí warrior is peculiar; he is all but stark naked, two scanty bits of skin hang in front and behind from a string round his waist; his head is covered by a big cylindrical cap made out of a jaguar skin, adorned at the back with what looks like part of a horse's tail; round his neck hangs loosely a big thick necklace of jaguar and peccary teeth. He holds in his hands a great bow, evidently circular in section, very similar to the powerful bows of the neighbouring, and perhaps kindred, *Kaïnguá* Indians, and a long arrow with a hard wooden point. At his feet lies his heavy stone axe, a large rude earthenware vessel, and against the latter rests a very peculiar object, which consists of a number of limb bones of a species of monkey, probably a *Mycetes*, strung together on a coarse cord; one of the articular ends of each bone is broken off and an incisor tooth of a big rodent (*Myopotamus ?*) is fixed into it. Thus each bone looks like a chisel or engraving tool (much like that used by the *Bororó* of Matto Grosso, made with an incisor tooth of the capybara tied on to a wooden stick); but why should there be so many strung together like a necklace? I have examined three specimens of this very singular object, peculiar to the *Guayaquí*.

Some years ago (*Int. Arch. f. Ethno. IX. Suppl.*, p. 33, pl. iii., fig. 7; *Leiden*, 1896, I described and figured the very peculiar stone axe of the *Guayaquí*. I have now seen four hafted specimens, and they are all alike, merely differing slightly in size; the heavy blade is of hard dioritic or granitoid rock, reduced into shape by pecking, smooth but unpolished, except at the rounded cutting edge, which is not very sharp; its section is circular. The butt-end is somewhat pointed and is let into a well-fitting slot at the upper end of a stout club-shaped haft of tough yellow wood, very thick at the upper end, slender where it is grasped; this handle is roughly fashioned. The stone blade fits so well without the aid of any sort of mastic that, after knocking the back of the handle on the ground, it is no easy matter to get the stone out again. E. H. GIGLIOLI.

England: Archæology. St. George Gray.

A Remarkably Thin Flint Arrowhead from Maiden Castle, Dorchester. *By H. St. George Gray.* **105**

It has been thought desirable to bring this arrowhead before the readers of MAN, not because the form is rare, but on account of its remarkable thinness, its weight being only 28·6 grains. Sir John Evans, I believe, records no arrowhead—or greater portion of one—that is less than 30 grains.

The illustration (drawn full-size) shows that the arrowhead is of leaf-shaped form, but approximating closely to the lozenge-shaped. Unfortunately about one-eighth of the complete implement is now missing. Its present length is 38 mm. (1½ in.), greatest width 21 mm., greatest thickness 2·5 mm. It is very symmetrical and equally finely worked on both sides.

It was found late in the summer of 1903 at the base of the exterior slope of one of the ramparts on the north side of the great earthwork known as "Maiden Castle," a little to the south-west of Dorchester, Dorset, and is at present in the possession of Mr. C. S. Prideaux of that town. It was discovered by a lady on earth (moist, although a hot day) which had evidently just been scraped out by a rabbit from a hole; and it is not surprising, seeing the thinness and symmetry of the "find," that she should have exclaimed, "I have found a fossilized leaf!"

This important example of flint-chipping is of precisely the same type of arrowhead as that figured in Evans's "Stone Implements," second edition, p. 377, from Fyfield, Wilts, which is fractured in a similar manner; but the Fyfield specimen, although slightly larger, weighs 43 grains. The leaf-shaped arrowhead found by Dr. Thurnam in a long barrow on Walker's Hill, Alton Down, N. Wilts, in 1860, weighs 30 grains, but *both* points are deficient (*Proc. Soc. Ant.*, 2nd Ser., Vol. III., p. 168). Other examples of the same form are also quoted on p. 377 of Evans. The nearest approach to this form figured by Mr. W. J. Knowles in his paper on "Irish Arrowheads" is Fig. 16, Pl. IX., of the *Journ. Anthr. Inst.*, Vol. XXXIII., 1903. H. ST. GEORGE GRAY.

Nigeria. Whitehouse.

Note on the "Mbari" Festival of the Natives of the Ibo Country, S. Nigeria. *Extract from a Letter from A. A. Whitehouse, Acting Divisional Commissioner, S. Nigeria; communicated by C. H. Read, F.S.A.* 106

During a visit made lately to the Ibo country, Southern Nigeria, I took some photographs which are considered unique. The following slight description of the subjects and the native custom in connection therewith may be of interest. In the principal villages there is held a yearly festival called Mbari (beautiful), which lasts for some weeks, and in which the most comely young women take part. For some time before the "play" these girls are busily engaged in modelling figures of wood and clay representing native customs, familiar objects, and the like, which are placed round the verandah of the house which they occupy during the festivities. The walls of this house are gaily decorated with elaborate worked designs in various colours, as can be seen in the photographs. During the period of the "play" these women are allowed great licence. During the day they visit the various "quarters" or "compounds," dancing and singing and receiving

FIG. 1.

numerous presents from their friends and admirers. At night there is absolutely no restriction placed upon them, and they visit where and whom they wish. Even women who are married and live away return to their native villages on these occasions.

FIG. 2.

The "play" is held in honour of the particular fetish or *juju* which the town favours, and is arranged by the juju-men who nominate the participants.

Fig. 1 represents a hippo devouring a child to the intense horror of the mother. Notice should be taken of the elaborate way in which the hair is dressed.

The woman on the right, judging by the sharp instrument in her hand, appears to be tatooing her child.

Fig. 2. The only explanation I could obtain of this subject is that the girl lying down is about to have her teeth cut or sharpened; but it does not seem probable that a hatchet would be used for the purpose.

Hairpins as worn by the lady presiding are made by the native blacksmiths.

FIG. 3.

Fig. 3. This is of interest as it shows the manner of dressing the back hair. Many of the women plait in false hair, which is collected by the prospective husband on betrothal. He not only contributes his own hair, but also purchases more to make up the required quantity, since the marriage may not be consummated until the hair is dressed in the approved manner, viz., low down on the neck as shown, or in two long braids.

A. A. WHITEHOUSE.

Terminology. Thomas.

Studies in Terminology: I. Magic. *By N. W. Thomas, M.A.* 107

More than twenty years ago Dr. Tylor pointed out that the word magic is used to include a confused mass of beliefs and practices hardly agreeing, except in being

beyond those ordinary sequences which men term cause and effect and regard as natural because they are regular. Nevertheless we still go on talking of magic without further defining our meaning, and discuss the question of the priority of magic or religion as if it were unthinkable that both or either should have had more than one origin.

Starting with the rough definition that magic is the outcome of an erroneous view of nature and causation, we class as magic the belief in sympathetic influence, in the efficacy of spells, in the personal power of a shaman to influence the course of nature, in the power of a wizard to constrain or persuade spirits to do his will, in the possibility of discovering the future by divination, and finally, and most erroneously, in the power of the savage leech to cure diseases by suggestion, the effect of which is heightened by a certain amount of humbug.

Dr. Frazer's view is slightly different. Taking the standpoint of the savage as his guide, he classes as religion all rites into which propitiation or worship enters, and regards all others as magical. Magic is also defined as savage science—the idea that in nature one event follows another necessarily and invariably—and Dr. Frazer includes in the savage's scientific world not only material objects but also animate agents, so far as their actions are conceived as explicable on strictly deterministic principles, and as resulting from the operation by immutable laws acting mechanically. He, however, includes under magic a number of cases in which the volition of spirits is called into play, as in the cases where the deity is subjected to ill-usage to induce him to grant his worshippers' wishes,* or where he is annoyed and (apparently) sends rain as a punishment,† or is appealed to by torturing animals,‡ whose sufferings he can cause to cease by acceding to the demands of his people. Now Dr. Frazer regards sacrifices made on the *do ut des* principle as religious§; in other words, he does not attribute to the savage a deterministic theory of psychology. It is, therefore, a little difficult to see how the inclusion among magical rites of the cases above enumerated can be justified. In each case the god seems to be conceived as free to choose; in the one case he is regarded as a lazy schoolboy whose zeal cannot be fixed, but who can be urged on to do his tasks by the fear of punishment; in the other he is the good boy whom rewards will spur on to action when coercion would (if conceived as possible at all) simply make him sulky and produce no result. But this difference hardly seems sufficiently fundamental to justify us in regarding the two cases as, psychologically, poles apart. Unless, therefore, Dr. Frazer is prepared to revise his definition of religion, which is for him identical with worship, he must either enlarge his definition of magic or create a third category, a nameless *tertium quid*.

Mr. Marett‖ seems to hold that magic, in Dr. Frazer's sense, is non-existent. The savage does not hold, and never has held, a scientific view of magic; he has never conceived that rain-making was a simple process of cause and effect acting mechanically, and as soon he began to reason about these things he ceased to believe in magic, which means no more than the unquestioning acceptance of crude theories; he reached a point at which his beliefs became religious, where simple mechanical causation played no part in his theory of the world, or at any rate of that part of the world which he supposes himself to be able to influence by other than purely physical means, and he came to believe in the occult. The definition of religion as belief in occult modes of interaction and the mysterious generally seems as much too wide as Dr. Frazer's is too narrow. What is there, for example, in common between a prayer to the god to heal his worshippers and the keeping of a weapon bright that has inflicted a wound, in order that the wound itself may not fester? Yet Mr. Marett would apparently class both under religion.

---

* *G.B.*², I. 106. † *Ib.* 108. ‡ *Ib.* § *Ib.* 118.
‖ *Folklore*, Vol. XV., p. 132 *sq.*

I do not propose to discuss here the proper definition either of religion or magic. I merely wish to classify the ideas as they have presented themselves to various civilised enquirers. In presenting these suggestions I do not mean to imply that the ideas included under each head are necessarily found in practice; they may be pure figments of the civilised imagination. In discussing their real existence or otherwise, it is clearly desirable to have an accurate terminology. Nor, again, do I mean to imply that where found they are necessarily found in a pure form. On the contrary, it seems clear that, in this sphere of primitive thought more than in any other, we meet with puzzling mixed forms which are neither fish, flesh, or good red herring.

I propose to classify our facts under five main headings—magic, shamanism and witchcraft, theurgic magic, incantation, and divination.

I. (*a.*) *Natural or Physical Magic.*—The savage seems to believe that natural phenomena, in reality uncontrollable, can be influenced by purely physical means. Take, for example, the Victorian black, who places the stone or sod in the bough of the tree; he says, "Him no pull through that."* This can hardly mean anything than that he regards the obstacle to the sun's course as a purely physical one. If any doubt be felt on this point it can, perhaps, be dispelled by reference to another class of beliefs relating to the sun. In West Africa the daily motion of the sun is regarded by one tribe as due to the fact that tribes in the east and west fight for it,† just as the Queensland blacks believe that the moon is thrown up by one tribe of blacks and caught by another.‡ A common Polynesian myth relates how the sun at one time moved faster, but Maui, or some unnamed person, wishing to finish some work, snared it and refused to release it until it promised to go slower.§ It is not only gods who are able to catch the luminary in this way. In America the foxes are angry with it and catch it on the brow of a hill, the Yuroks come and kill the foxes and liberate the sun, and the hole that it burned in the ground is visible to this day.‖ So, too, Chapewi among the Dog-ribs, Nanaboujou among the Potawatomies, and Tchakabech among the Montagnais, all have sun catching adventures;¶ in Europe the Germans tell a tale of a similar kind.** It can therefore hardly be argued that the idea of a physical check on the motion of the sun is foreign to the savage mind.

So, too, the wind is controlled. The Lapp and Shetland witches sold it.†† Like the musk crow in Gippsland, who at the command of Bunjil shuts up the wind in a bag of kangaroo skin, Æolus keeps the winds confined and hands them to Odysseus in a leathern bag.‡‡ It is easy, but unnecessary, to multiply examples. Where the spirit is conceived as involved, the processes employed and the results attained are not regarded as dependent on the nature of that spirit, but on the ordinary properties of material bodies.

(*b.*) *Mimetic Magic.*—Under this head I class all those well-known cases, such as rainmaking, where, *primâ facie* without the intervention of a spiritual being, the result is attained by prefiguring it in miniature.

Even where the subjects of this charm—the rain, the sun, the wind, or whatever they may be—are regarded as animate, the rain-charm seems to operate not by influencing their will but by imposing on them a kind of physical necessity of which

---

* Brough Smyth, *Aborigines*, II. 334.

† Frobenius (*Weltansch*, 284) refers the belief to the Ewe, but his references are wrong.

‡ Morrill, *Residence*, p. 19.

§ Walpole, *Four Years*, II., 375; *Mem. Soc. Acad. Cherbourg*, 1856, p. 185.

‖ *Cont. Am. Eth.*, III., 60.

¶ Franklin, *Second Journey*, 291; *Wisc. Hist. Soc.*, IX., 156; *Rel des Jes.*, 1637, p. 54.

** Birlinger, I., 446. *Cf. G.B.*², I. 117.

†† Botero, *Allg. Weltbeschreibung*, 149; Teignmouth, *Sketches*, I., 286.

‡‡ *Viet. Nat.*, VIII., 42; Homer, *Od.*, X., 19.

we find an analogue on the psychical side in the irresistible effect of the spell. If rain does not fall the rainmaker attributes his failure to counter spells, not to the rain god's power of resistance.

(*c.*) *Sympathetic Magic.*—The weapon which caused the wound must be kept bright in order that the wound may not fester. The parents of a new-born child abstain from many kinds of food that its health may not suffer nor its future powers of body or mind. The tooth of the Australian initiant must be as carefully disposed of as the hair and nails of ordinary people. The limits of (*b*) and (*c*) are somewhat difficult to define, and I propose to discuss them more fully on a future occasion.

II. *Sorcery.*—In the classes of facts dealt with above the actual human agent does not seem to be conceived as influencing the course of nature otherwise than by his physical actions, unconnected though these may be to our mind with the result to be attained. In this class, however, his influence is, for the savage, psychical rather than physical. Here, too, we may with advantage subdivide our material.

(*a.*) *Human Magic.*—The power of the human being over the course of nature is dependent on no extraneous aid. In New Caledonia certain families can control the growth of sugar-cane, others the rain.* In Europe there is a widely-spread belief in the magical powers of the seventh son of a seventh son, especially if he be a blacksmith. I need hardly do more than allude to the magical powers claimed in connection with one department of nature by the Arunta. Dr. Frazer gives many examples of divine kings who are believed to control the course of nature.†

(*b.*) *Shamanism.*—The shaman's power is not inherent in him, but is derived by initiation or other ceremonies from a store of force, regarded as impersonal and variously denominated wahan, orenda, ngai, &c. The force may also be conceived as communicated by the gods, but is essentially, in that case too, non-personal.

(*c.*) *Witchcraft, Nagualism.*—The magician's power is derived from a spirit, conceived as temporarily or permanently dwelling in him, or as acting under his control. Under this head I range the facts of witchcraft, where the attendant spirit or familiar corresponds to the African fetish, the American nagual, or the nyarong, &c., of Asiatic islanders and other peoples. Here, too, must be classed the people of Japan, Java, and Celebes, British Guiana, and other countries. The European view, which regards the witch as having made a compact with the devil, seems to bring their relation rather under the head of religion. Such cases must therefore be excluded from this section.

The term sorcery, which I propose as a general designation of this class of magic, refers, properly speaking, to spells. As a matter of convenience it seems advisable to disregard the derivation and divert it from the original meaning. The term sorcerer is frequently used as equivalent to magician, and the original meaning being supplied by other equally convenient terms, which are also unambiguous, there seems no objection to the slight change suggested.

III. *Theurgic Magic.* — We must distinguish from sorcery the cases where inspiration is regarded as due to possession or the displacement of the spirit of the human being by the god. The human agent is simply a medium and has no control over the spirit by which he is obsessed ; he is sometimes unconscious on returning to himself of the action he has performed under the influence of the divine will. The inspiration may also be of a more permanent nature and result in the action of a human god. If necessary the human god can be distinguished from the divine man, who is of his own nature godlike and endowed with powers beyond those of the rest of mankind, but yet strictly human in their character.

---

* *Les Miss. Cath.*, 1879, 30 ; 1880, 273.

† *G.B.*,[2] I., 154 *sq.*

So far as the witch is conceived as subject to the power of the devil witchcraft seems to fall in line with priesthood and to be essentially religious.

IV. *Incantations and Spells.*—Intermingled with nearly all the forms of magic dealt with above we find the recognition of the power of the spoken word. Mr. Marett regards this as simply a reinforcement of the psychical effort recognised as necessary to project the will to a distance. There are, however, other elements in the spell.

All over the world we find savages unwilling to pronounce the name of the dead; the European peasant believes that at certain seasons of the year the fox, mouse, or other distinctive animals must not be called by their ordinary names.* The fear of summoning the person or animal seems to lie at the bottom of both these beliefs. If that is so it is clear that a power is attributed to the spoken word which has no connection with the intention of the user of it. Further, we need not suppose that the power of the spell depends on any personal effort of the enchanter; the influence of the spell seems rather to fall under the category of scientific facts. So far as the spell is irresistible it seems to imply a savage theory of psychological determinism which has its analogue in the physical determinism of the charm.

Secondly, this spell may have its origin in prayer. The prayer becomes a formula, then ceases to be recognised as a prayer, and perhaps ends by becoming unintelligible.

Incantation, as distinguished from spell, may be regarded as a form of words chanted, or at least strung together with some regard to metre.

Etymologically charm (Lat. *carmen*) is the same as spell; but here, too, considerations of practical convenience may be allowed to outweigh philological arguments. The word charm is, in the first place, not needed; this ground is already covered by spell and incantation. In the second place, such terms as rain-charm, sun-charm, &c., have firmly established themselves and cannot well be altered; and, in the third place, there does not seem to be any equally convenient designation for a magical action as distinguished from (1) the magical word and (2) the magical object.

The magical object we may conveniently designate amulet, where it is worn or used to counteract magic, countercharm being an action designed to effect the same purpose. A talisman is an object worn with the intention of gaining from it virtue of some sort. It must be distinguished from fetich, an object conceived as the residence of a spirit or as depending for its value on its connection with one.

V. *Divination.*—Finally, we have that form of magic which consists, not in endeavouring to influence the future, but in discovering what its course will be. The sole link uniting this to the other savage beliefs and customs, included under the head of magic, is the idea that a casual connection exists between events which the advance of knowledge has taught us to regard as unconnected.

It is evident that in discussing the question of the origin of magic and of its true relations to religion and possible causal relation, we cannot assume and possibly cannot prove that any of the forms of magic classified above had the same psychological origin as any other form. If that is so, it will make for clearness, cogency, and correctness of thought, if henceforth the term magic is no longer employed in scientific discussion as a definite and homogeneous concept. It may not be always advisable to adopt savage ideas as to classification, but they will, if properly utilised, tell us much of the psychology of the savage, and perhaps lead us further on the road to a discovery of origin, than a classification of savage ideas from the standpoint of the civilised and sophisticated intellect.

N. W. THOMAS.

* Rochholz, *Deutscher Glaube*, 114, 157; Grimm, *D.M.*, p. 385, *Misc.*, CXXIV., 68, 76; Wuttke, *D. Aberglaube*², p. 171; etc.

REVIEWS.

America: Archæology. **Quiroga.**

La Cruz in America: Arqueología Argentina. By Dr. Adan Quiroga. With a preface by Samuel A. Lafone Quevedo, M.A. Buenos Ayres. 1901. 24 × 16 cm. Pp. xxiv + 280, with ninety-seven figures in the text. **108**

The services which Dr. Quiroga has rendered to South American archæology are perhaps little known, outside a limited circle of specialists in the history of American man; and he is the more to be congratulated, therefore, that the form in which he has chosen to embody this instalment of the results of his investigations is one which will bring them under the notice of a wider range of students, and attract attention to the very valuable work which is being carried on by the archæologists and ethnographers of the Argentine.

Dr. Quiroga's argument, in outline, is as follows:—the Roman numerals referring to the chapters of his book. (i.) The use of the cross as a religious symbol in pre-Columbian South America is well attested, by the descriptions left by the first Spanish invaders and by the earlier missionaries; by the survival of many cruciform or cross-marked monuments which are known to have been objects of worship among the unconverted natives; and by a number of mythological motives, which are widespread and deeply rooted in native American belief. This point is further illustrated, with numerous quotations-in-full, by Professor Lafone Quevedo, in his prefatory note to the volume. (ii.) The cross, where it originates independently, as in the American instance it may fairly be held to have originated, must be considered in the light of its abstract geometrical character, which refers it (at all events in its "Greek" or equilateral form, which is fundamental in the American series) to the attempt to connect in one symbolic group four equivalent points. The cross, when used as a substantive motive in art or ritual, may accordingly be presumed, in default of other evidence, to be symbolic of some group-of-four. The wide distribution of such symbolic crosses in American art is well known, and is copiously illustrated by Dr. Quiroga, particularly from Chile and Tucuman; and most of all from the district of Calchaquí, the symbolic art of which he has made the object of special study, based on regular excavation and ample collections of his own. (iii.) The Peruvian evidence, which is the clearest on this point, connects the cross-symbol definitely with certain "groups-of-four" in the shape of constellations and other aerial powers, which are the objects of known native cults. (iv.) The Mexican evidence points to the same conclusion; and similar ideas may be traced in American mythology and folklore as far north as the Haidas. The groups-of-four, in these instances, are likewise aerial or meteoric powers, such as the "four winds" or "four quarters," or "four supporters" of the heaven; and it is notorious that such quatrains are not peculiar to the New World. (v.) The marked prevalence of symbolic "fours" among the American peoples coincides so closely with the prevalence of weather-cults, and particularly rain-cults—to which the climatology of the continent gives such inevitable prominence—as to support the theory that there is some real connection between the two. We may accordingly adopt as a working hypothesis the view that the cross may symbolise either the Rain Power, or even simply the rain. (vi.) Now the symbolic art of Calchequí culminates in a great series of most elaborate attempts to depict atmospheric phenomena, and particularly the characteristic *tormenta* or cyclonic storms, in symbolic scenes, sometimes largely zoomorphic or even anthropomorphic in design: the principal motives of these—omitting abstract elements such as zigzags, meanders, spirals, and groups of dots—being serpents, *suri*-birds (the "South American ostrich") and frogs. Now, all these motives are found intimately associated with crosses, either appended to them or actually inscribed upon them. Moreover, these zoomorphs themselves are shown, by the evidence of cult and folklore, to have some connection in popular belief with the weather powers; this is best shown by the popular treatment of snakes in

the country districts of South America, and by the common repute of the *surí*-bird as a sure weather-prophet. (vii.) The use of the cross as an attribute of anthropomorphic figures, and on charms and amulets, falls at once into line with this interpretation, on the hypothesis that these objects also are in some sense weather-charms ; and the same applies (viii.) to the numerous inscribed stones and rock-carvings, to which Dr. Quiroga has devoted especial attention. (ix.) The frog-symbol (*sapo*) in Calchequí art presents preliminary difficulties : but the frog also has close connection in popular belief with the weather, and particularly with the rain ; and the use of the frog-symbol in the Calchequí vase-paintings finds a close analogue in the Brazilian tale—*El Urubú y el Sapo*—which recounts how the frog went up to Heaven and came down in the rain ; a widespread belief which has its parallel in the Old World, too. (x.) The conclusion of the whole matter is, therefore, that the cross-symbol obtained its vogue in America as a rain-symbol ; that so simple a device for indicating a "group-of-four" may have originated independently at more than one point ; but that its wide extension may, on the other hand, be due, in part at least, to the well-established migrations of peoples from north to south, which have taken place within the American Continent ; and that it is matter for consideration whether it was not also as a symbol of rain, or weather, that the cross attained its vogue in other parts of the world also. "En una palabra, la lluvia es el motivo fundamental de la religion, y la Cruz su simbolo."

The phrase just quoted suggests a caution which must be borne in mind in more than one passage of Dr. Quiroga's book. It is only too easy in dealing with subject-matter of this kind, scattered over a wide area, very imperfectly explored, and liable to wide lacunæ, to commingle proof of a likely hypothesis, with deductions from it which would be quite in place when the proof is completed. For the most part, however, Dr. Quiroga's wide knowledge of the material evidence, his long experience of South American art, technology, and folklore, and his close acquaintance, as his copious foot-notes show, with the literature of the subject, have kept his argument under control ; and his book will be valued as a substantial contribution to our knowledge of this curious field of enquiry. J. L. M.

Physical Deterioration. Watt-Smyth.

Physical Deterioration : its Causes and the Cure. By A. Watt-Smyth. London : John Murray, 1904. 21 × 14 cm. Pp. xv + 318. Price 6*s.* net. **109**

Mrs. Watt-Smyth is to be congratulated on having brought out a very admirable popular summary of a subject of great interest at the present time. Being apparently intended as a *resumé* for the man in the street more than the scientific investigator, the author has been content to accept, rather than to criticise at any length, the evidence as to the existence of deterioration among our population, and has wisely devoted her greatest attention to the causes and means of removal of the phenomena observed. The book opens with a brief but succinct chapter on the history of the arousal of popular interest in the question and then passes on to the evidences of physical deterioration, laying stress on the pressing necessity of enquiry into the exact state of affairs and the difficulty of determining our exact position in the absence of sufficient statistical evidence.

The main argument on which she relies to show the existence of progressive degeneration is that as urban conditions are obviously deleterious and the rural populace more and more pouring into the towns, where ill-health and especially a high rate of infant mortality are ripe, our physical standard must be on the down grade. That if in 1869 as many as four-fifths of the boys applying as recruits to the army were rejected as below the standard in stature and chest girth, and that now, with a lowered army standard, three out of every five recruits are found unfit for service within two years, it

must follow that the deterioration is progressive. Such an argument, of course, cannot with our present knowledge be definitely refuted, though it would appear from the evidence brought before the recent Inter-departmental Commission that the lowest level has been passed and that matters are again improving. In this connection all readers of this book would do well to turn to the blue book and to read especially the evidence of Dr. Eicholz as to what has and can be done. The most that can satisfactorily be concluded is that the physically inferior classes of society have in the course of the last century relatively increased in numbers and so probably reduced the civic worth of the general average.

Passing from the evidences of deterioration to their causes and cure, the author treads safer ground, and her chapters thereon are proportionately more interesting. She lays great stress on the vital necessity of improved physical and moral hygiene, and shows the evils resulting from overcrowding, improper feeding, both of infants and adults, drink, a contaminated milk supply, long hours of employment and study for children and more especially of deficient sleep and want of attention to the teeth.

In connection with ventilation, she points out the evils of keeping windows closed, quoting the statistics of Rowntree, that in York only 10 per cent. of the upper, 5 per cent. of the middle, and 3 per cent. of the lower classes had their bedroom windows open on a September night. At this stage she obviously recommends fresh air and open windows, but in a later chapter on school ventilation seems to prefer the use of some "system of ventilation," disregarding the fact that, in the first place, all systems are failures, and in the second place, the houses of the class attending elementary schools are so built as to allow of natural ventilation only, and that if at school the rising generation is not accustomed gradually to see the possibility of living in comfort with open windows, the greatest of moral lessons, and one of especial value for the prevention of diseases, more especially of consumption, is not only lost but very largely reversed. Children would readily argue that as they do not have open windows at school, why have them open at home, being ignorant or neglectful of the fact that some system of ventilation exists in the school and none in the home.

Mrs. Watt-Smyth emphasises the great value of cleanliness as taught at school, and points out the pity that the lesson is impaired by foolish parsimony of the local education authorities who supply too few washing basins and clean towels. She quotes a most instructive example of a school which possesses a swimming bath but wherein the water could only be changed once a fortnight on account of the expense involved, eight shillings!

The author shows the good derived from proper medical inspection of schools, the attention to defective vision and bad teeth, and shows the beneficial effects of proper gymnastic exercises. She also urges strongly the necessity of educating each individual to fit him for his environment and station in life quoting from M. Pécaut that "a country child should be so educated as to become, not a mandarin, but a man of "the fields."

Finally, although somewhat over-enthusiastic as to the advantages of rural over urban surroundings for the children of the lower classes, she brings up one very important point, the greater number of hours of sleep attainable by the country children, whose parents retire early, over the denizens of the slum whose rest is disturbed by occupants of the house or room coming in at all hours. That sleep is one of the great essentials of growth is too often forgotten, especially by school authorities.

A perusal of this work will show to all interested in the question of the future of the race or in the management of large numbers of children, whether in a public or private capacity, certain lines along which great advances can be made. F. S.

PROCEEDINGS OF SOCIETIES.

Proceedings. **British Association.**

Anthropology at the British Association: Cambridge Meeting, August 17th to 24th, 1904 (continued from MAN, 1904, 103). **110**

The destination of the full text of each paper, so far as it is determined as yet, is indicated in square brackets.

ARCHÆOLOGY.

PALÆOLITHIC.

PROFESSOR E. B. POULTON, F.R.S.—*Records of Palæolithic Man from a New Locality in the Isle of Wight.*—The flints exhibited had all been discovered by Miss Moseley within three days of the meeting of the Association. They were found on the north-east coast, and previous to this discovery traces of palæolithic man had been extremely rare on the island. The implements, which were mostly found in a gravel escarpment, exhibited every stage of manufacture and had clearly been made *in situ*.

MISS N. F. LAYARD.—*Further Excavations on a Palæolithic Site in Ipswich.* [*Journ. Anthr. Inst.*]

EGYPTOLOGY.

PROFESSOR W. M. FLINDERS PETRIE, D.C.L., F.R.S.—*Note on the Entomology of the Scarab.*—The author discussed the various species and genera of beetles which were used by makers of scarabs in ancient Egypt at different periods. He distinguished five principal types representing the genera *scarabæus*, *catharsius*, *copris*, *gymnopleurus*, and *hypselogenia*. The characteristic forms of these kinds of beetle were described in the shape of the head, outline of the wings, and the treatment of the legs. The use of so many kinds of beetles as models for scarab amulets is illustrated both in Egyptian medical papyri and in the modern folklore of Egypt.

PROFESSOR W. M. FLINDERS PETRIE, D.C.L., F.R.S.—*Excavations at Ehnasya.*—For the substance of this paper, *see* MAN, 1904, 77.

J. GARSTANG, B. Litt., F.S.A.—*The Royal Tomb at Negadeh, in Upper Egypt.*—The author's excavations were supplementary to those of M. de Morgan, and the results suggest that the tomb is not that of Mena, as generally supposed, but of his mother.

PROFESSOR OSCAR MONTELIUS.—*The Evolution of the Lotus Ornament.*—In Egypt the lotus has been represented from the earliest times as real flowers, often together with buds and leaves, or as ornamental patterns. The lotus is drawn as well in the realistic form as in a conventional shape. The lotus is often combined with spirals.

In Assyria, where the lotus ornaments are later than in Egypt, we find also both the realistic and the conventional lotus ("palmette").

In Cyprus, as in Phœnicia, the conventional lotus often has a peculiar form ("the Phœnician" or "Cypriote palmette").

In Greece the lotus occurs in the Mycenæan time, but becomes common only in the first millennium B.C. There we find the lotus in combination with spirals, the realistic and the conventional lotus.

Capitals in the shape of a lotus-flower occur in Egypt and Asia Minor, where they gradually get the form known as the "Ionian capital."

MEDITERRANEAN LANDS.

PROFESSOR P. KABBADIAS, D.Sc., General Director of Antiquities in Greece.—*Prehistoric Archæology in Greece.*—[MAN.]

Archæological and Ethnological Researches in Crete. Report. [*Rep. Brit. Assoc.*]

ARTHUR J. EVANS, D.Litt., F.R.S.—*Preliminary Scheme for the Classification and approximate Chronology of Minoan Culture in Crete from the close of the Neolithic to the Early Iron Age.*—The author proposed to attach the name Minoan to this period, as indicating the probable duration of successive dynasties of priest-kings, the tradition of which had taken form in the name of Minos. He proposed to divide this era into three periods, Early, Middle, and Late, each with three sub-periods. He dated the third Late Minoan period between 1500 and 1100 B.C.

The second Late Minoan period receives its fullest illustration in the remains of the latest Palace period at Knossos. Its latest arts show correspondence to those associated with the Kefts on Egyptian monuments, and alabaster vases of the XVIII dynasty were found in the Royal Tomb at Knossos. The period may thus be dated from 1700–1500 B.C.

An earlier stage of the later Palace has now been made out. It is an age of ceramic transition and the period when naturalistic art reached its highest perfection. An earlier system of linear script was found. The period may be placed approximately between 1900 and 1700 B.C.

The Middle Minoan period is marked by the development of the polychrome style of vase painting on a dark ground. During the last division of this period, at the end of the Third Millennium B.C., there is a falling off in the polychrome style accompanied by a greater naturalism. The period is one of a conventionalised pictographic script, preceding the linear.

During the second Middle period the polychrome style reached its acme. The beginning of the period is approximately dated by the discovery of the Kahun studs by Professor Petrie, dating from Usertesen II of the XII dynasty. The date of the period lies between 2300 B.C. and 2700 B.C., and the evidence from Crete excludes the extreme bringing down of the XII dynasty to the borders of the XVIII. The seals of the period are another proof of XII dynasty contact.

In the Kahun deposit were found objects of a simpler style belonging rather to the first Middle period. The influence of Middle Empire design is well marked on the seals of the period, and the ruder class of conventionalised pictographs are seen on the seals of this date. The beginning of this period may therefore be thrown back to the middle of the Third Millennium B.C., and perhaps even to its beginning.

The Early Minoan period is characterised by its special class of seal-stones, many showing adaptations of motives from VI dynasty button seals. Certain early stone vases resemble those of the Early Dynastic period in Egypt, while Egyptian syenite vases, of one of the first four dynasties, were found at Knossos. The Egyptian connections point to a date for the beginnings of Early Minoan culture not later than the middle of the Fourth Millennium B.C.

Below the earliest Minoan floor level to the west court of the Palace, found at a depth of about 5½ inches, were nearly 6½ metres of neolithic slate. Assuming that the average rate of deposit was fairly continuous, this gives an antiquity of about 12,000 years for the earliest neolithic settlement at Knossos.

R. C. BOSANQUET, M.A., F.S.A., Director of the British School at Athens.—*Excavations at Heleia (Palaikastro) and Praisos in Eastern Crete.*—The British School again excavated at Palaikastro, the Minoan town which has yielded important results in two previous seasons, from March 25 to June 17.

1. *Late Palace.*—The further excavation of Block Delta showed that this was the palace or Government House of the latest Mycenæan period. It has an imposing façade of huge ashlar blocks, and the general plan of the ground floor can be recovered. Some well-preserved magazines yielded an important series of painted vases and some terra-

cotta figures of a goddess, in one case grasping a snake. Remains of three earlier periods were revealed. Fragments of an ostrich egg, found at a very low level, point to early intercourse with Africa.

2. *Other Work in the Town.*—The main street was followed in both directions, and two low hills to the west and south-west of it were excavated. Four blocks of somewhat poor houses were opened up and yielded valuable finds, notably two delicately-carved ivory statuettes, a large bronze ewer, and a richly-painted bath. An ivory plate carved with conventional crocodiles betrays indirect Egyptian influence.

3. *Cemeteries.*—In the curious ossuaries of the Middle Minoan period were found seals of ivory and steatite, a miniature gold bird, and small models of a dagger and of sickles. A very early burial-place near the headland of Kastri contained beaked jugs of an exaggerated pattern and a remarkable clay model of a boat. A later cemetery, containing *larnax* burials, yielded bronze implements, beads, and vases like those in the palace magazines. South of the town a steatite libation table on which are engraved seventeen characters of the Minoan linear script was discovered.

4. *Temple.*—In trenching the area within the Minoan town Mr. Bosanquet found a broken slab of grey marble inscribed with a Doric hymn in honour of the youthful Zeus. The lettering is of the Roman age, the composition genuinely archaic. It refers to his nativity in the Dictæan cave, and leaves no doubt that we have here the temple of Zeus Diktaios, the territory of which was a subject of dispute between Hierapytna and Itanos until the matter was settled by arbitration in the second century B.C. We may now restore to the plain of Palaikastro its classical name of Heleia mentioned in the arbitration award.

5. *Researches at Praisos.*—Numerous architectural members and fragments of inscriptions have now been found here by Mr. Bosanquet. A temple on the summit seems to have been demolished and its materials thrown over the cliff. It is probable that this was the chief sanctuary of Praisos, possibly the temple of Dictæan Zeus mentioned by Strabo. The most important inscription is one in the ancient Eteocretan language, which was hitherto known only from two inscriptions, both found on this hill, in Greek characters of the third or fourth century before our era. [*Annual of the British School.*]

Sir Richard Jebb read notes on the fragments of a hymn to the Dictæan Zeus found by Mr. Bosanquet on the site of the god's temple at Palaikastro, in Crete. The inscription is in duplicate on the face and on the back of a slab of grey marble. The version on the back shows many gross blunders in spelling; that on the face, though not free from errors, is much more correct, and was presumably intended to replace the other. In the case of one word, however, the version on the back serves to correct that on the face. The characters may be of the second or third century A.D. The hymn itself is probably old. It begins with an invocation of Zeus, welcoming his annual visit to his shrine at Dicte. This invocation recurs as a refrain after each of the six short stanzas. The first stanza describes the singers, with harps and flutes, standing round the god's altar. The second refers to the legend of the Curetes having received the infant Zeus from Rhea. There is a mention of their shields, which is illustrated by the fact that some miniature shields (votive offerings) and fragments of one large shield have been found on the site. All the stanzas, after the first, are much mutilated, but afford glimpses of the sense. The hymn went on to speak of blessings associated with the presence of Zeus at Dicte. Justice and peace prevail; cities prosper; ships travel safely; Themis is upheld. The name Curetes, at least in Crete, seems always to have denoted dæmonic beings, never priests; and it was as *daimones* that the Curetes figured in this hymn. That point is illustrated by a fragment of the *Cretans* of Euripides, where the leader of a chorus of priests describes himself as vowed to the mystic cult of

the Curetes. Mr. Bosanquet has hopes that some further fragments of this interesting hymn may be found at Palaikastro.

After speaking of the hymn, Sir Richard Jebb referred to a passage in the paper of Dr. Arthur Evans, where Minos was characterised as "a Cretan Moses," and suggested an illustration of it. In Plato's *Laws* (p. 624A) the Cretan, Cleinias, says that the laws of Crete were derived from Zeus, and the Athenian then asks: "Do you mean that, "as Homer has it, Minos went every ninth year to converse with his father, and made "the laws for your cities in accordance with the utterances heard from him?" The Cretan replies: "Yes, that is our tradition." Plato's allusion is to the *Odyssey*, xix, 178f: "[Crete], where Minos reigned, who in each ninth year conversed with Zeus." Others take the Homeric words to mean, "who reigned for nine years," or, "who reigned at nine years old." But Plato's interpretation seems better. It is easy to conceive that Cretan legend pointed to some mountain where Minos went up, like Moses on Sinai, to be inspired with the wisdom of a law-giver.

R. M. Dawkins, B.A.—*Painted Vases of the Bronze Age from Palaikastro.*—The resemblance of the series of styles found at Palaikastro with those found elsewhere in Crete makes it possible to use the terms used at Knossos, "Minoan," &c. in describing the successive styles of Bronze Age vases. A series of slides was shown giving geometrically-painted vases of the Early Minoan period, then polychrome vases of the Middle Minoan period, and, lastly, examples of the three phases of the Late Minoan period, showing the development of the styles of design from their geometrical beginning, with patterns imitated from the earlier incised ware, through the freer style of the Middle Minoan to the naturalistic style of Late Minoan I, and then exhibiting the process of formalisation which ends with the rigid formal style of decoration that characterises vases of the Late Minoan III time. At the same time it shows the growth of the light-on-dark polychrome style of the Middle Minoan, and its gradual change through the abandonment of subsidiary colours to the monochrome dark-on-light style of the later parts of the Late Minoan period. [*Annual of the British School.*]

Professor R. S. Conway, Litt.D.—*The Linguistic Character of the Eteocretan Language.*—The author illustrated his subject by an inscription discovered by Mr. Bosanquet at Praisos in June 1904. The text is too fragmentary to admit of even conjectural interpretation, but presents several new features of interest in phonology and morphology not inconsistent, in the author's judgment, with the conclusions as to the Indo-European nature of the language which he has drawn from the two inscriptions previously known. [*Annual of the British School.*]

R. C. Bosanquet, M.A., F.S.A., Director of the British School at Athens.—*On a Find of Copper Ingots from Chalcis.*—The author described a find of copper ingots at Chalcis in Eubœa. This was a shipwrecked cargo of nineteen ingots, weighing from 25 to 40 lbs., and perhaps dating from the Bronze Age. Similar ingots or talents of copper had been found at Mycenæ, at Phæstus in Crete, and in Cyprus and Sardinia. A recent discovery of bronze axes in an ancient copper working on Mount Othrys might be taken as evidence that the copper ores of Othrys were known in Mycenæan times; Chalcis may have been so-called as being the chief emporium, though not the real source of this copper. The relative abundance of such hoards of bronze axes suggests that they were used as a means of exchange, especially in Crete, where many axes have been found which have a haft-hole too small to admit a serviceable handle. It is remarkable that in historic times in Crete the word πέλεκυς (axe) is said to have denoted a fraction of the talent.

Professor Oscar Montelius.—*The Geometric Period in Greece.*—The Geometric period succeeds the Mycenæan period in Greece and in the isles of the Ægæan Sea. In the western part of Asia Minor, where the author thinks that the Mycenæan culture continues long after its disappearance in Greece, the Greek Geometric style is

not represented. At the end of the Mycenæan period iron began to be used and the fibula became known in Greece.

Most of the remains from this period are ceramic. The technique is about the same as in the Mycenæan time. Some of the forms are also derived from those of the preceding period; but the predominant ornaments are different, being geometric. The *swastika*, extremely rare in the Mycenæan period, is very common. In Attica men, women, horses, chariots—forming scenes of funeral solemnities and races—are sometimes painted on the vases, but the figures are drawn in a most infantile way.

The Geometric style is not derived from the countries to the north of Greece, being earlier in Greece than in other parts of Europe, but is an inferior continuation of the Mycenæan, which cannot be accounted for only through the migrations of the Dorians, because the difference between the Geometric and the Mycenæan style is as great in Attica—where the Dorian invaders did not come—as in other parts of Greece. The explanation may be that the foreigners (Tyrrhenians or Pelasgians), to whom, in the author's opinion, the Mycenæan culture was due, had been expelled, and the Hellenic people had not yet reached the same high degree of civilisation as these foreigners. The Geometric period began in the twelfth century B.C. It can be divided into the following parts:—The first Geometric period (in Attica, the older "Dipylon vases"); the second Geometric period ("Phaleron vases" and skyphoi); the third Geometric period ("pre-Corinthian" vases). This last period ends about 700 B.C.

Europe.

The Lake Village of Glastonbury. (*Report.*) [*Rep. Brit. Assoc.*]

Roman Sites in Britain. (*Report.*) [*Rep. Brit. Assoc.*]—The Committee on the Excavation of Roman Sites in Britain presented a report containing a summary of its work during the year.

Mr. T. Ashby, Jun., F.S.A., gave a short account, illustrated by lantern slides, of the excavations of the past year at Caerwent. In the course of the excavations the gap which had been supposed to be the south gate had been cleared out, and the gate found to be parallel to the gate on the north side. An inscription dedicated to Mars had also been discovered, bearing the date August 23, 152 A.D.

Professor Valdemar Schmidt.—*The Latest Discoveries in Prehistoric Science in Denmark.*—(1.) Investigations have been made in recent years in the National Museum of Copenhagen on the musical properties of the famous trumpets of the Bronze Age, called in Danish generally *Lur*.

(2.) The oldest period of the Danish Stone Age, only recently discovered, is earlier in time than the "kitchen-middens" and much anterior to the dolmens, from which the bulk of the well-known Danish flint implements have been derived. In a peat-bog in Western Zeeland were found many objects of stone and wood of a primitive order, evidently from an early part of the Stone Age. A careful study of these objects and of their position in the bog proved that the prehistoric inhabitants who left or dropped those implements must have been dwelling on rafts in the middle of a lake.

(3.) It has been discovered during the past few years what kinds of grains of corn, wheat, and barley were in common use in the different prehistoric periods of Denmark from the impressions of grains of corn in the pottery.

(4.) Special study has been devoted lately to the distribution of tumuli in different parts of Denmark. The Director of the Prehistoric Museum of Copenhagen, Dr. Sophus Müller, who has been the leader in the cartography of prehistoric remains, has recently stated that the tumuli always follow ancient roads through the country, and that lines of tumuli always lead towards the fords of the larger rivers, and avoid the swampy ground. It is to be supposed that the people who were buried in the tumuli had

dwelt near their graves, and traces of such dwelling-places have been found at some few places.

T. H. Bryce, M.D.—*On a Phase of Transition between the Chambered Cairns and Closed Cists in the South-west Corner of Scotland.*—If the rare instances of interment in cinerary urns be excluded, the forms of prehistoric sepulture in Argyleshire and Buteshire may be grouped under two heads: (1) Interment in chambers with a portal, but no passage, of entrance; and (2) interment in completely closed cists. In both classes the interment may be either by inhumation or after cremation. They *differ* in the mode of interment, in the character of the osseous remains, and in their associated relics.* The implements are invariably of stone in the chambers; they are occasionally of bronze in the closed cists. The chamber pottery is of a black paste; the vessels are round in the bottom, and have either a broad flat lip or are inclined inwards to the mouth; the decorative pattern is one of straight lines and dots, or of fluted markings, or (rarely) of concentric semi-ellipses. The closed cist pottery is of a red paste, generally of the 'food-vessel type," but more rarely of the "drinking-cup" or "beaker" class.

An atypical form of chamber occurs, consisting of a single compartment covered by one flagstone (cistvaen), with one end lower than the others, and forming the sill of a portal guarded by two upright stones.

The exploration of a cairn at Glecknabae, Bute, afforded a clue to the classification of the chambered structures and pointed to a stage of transition from the chamber to the short cist.

The pottery discovered in the chambers provided the key to the period to which the chambers belonged, for in one a typical piece of chamber pottery was found, with fragments of a second; in the other fragments of four vessels were recovered, of the "beaker" or "drinking-cup" class. The decoration was zonular in one, but irregular in the others. The phenomena indicate a triple occupation of the site at three successive epochs. The presence of the "beaker" type of ceramic seems to point to the small chamber being a *late* departure from the normal chamber structure.

Africa.

R. N. Hall.—*Recent Explorations at Great Zimbabwe.*—The ruins' area is now shown to be more than three times larger than has hitherto been stated; many of the minor ruins and also reconstructions of, and additions to, the older ruins have been ascertained to be of no great antiquity, some dating most probably only from the thirteenth or fourteenth century of this era, and others are even more recent. It is now believed that the eastern half of the Elliptical Temple, and that which contains the best built and most massive walls, and also the sacred cone or "high place" is the oldest structure at Zimbabwe, while the western portion is surrounded by a wall of later and poorer and altogether slighter construction, probably also of the thirteenth century, or somewhat later, which wall took the place of a more substantial wall with a wider sweep outwards towards the west. The eastern has yielded phalli in abundance—the author's discoveries bringing the ascertained number of true phalli found there to considerably over a hundred—together with carved beams and the older class of relic; while in the western half of the building not a single relic with any claim to antiquity prior to the thirteenth and fourteenth centuries of this era has yet been found. No ancient sign-writing has been discovered, but old post-Koranic writing on pottery was found in some minor ruins now known to have been occupied by Arab colonists. The history of the local native race of Makalanga, "People of the Sun," has now been ascertained for a period of at least 200 years, as also an account of the native occupation of the ruins for a considerable number of generations past.

* Bryce, *Proc. Soc. Antiq. Scot.*, vols. xxxvi., xxxvii., xxxviii.

Printed by Eyre and Spottiswoode, His Majesty's Printers, East Harding Street, E.C.

TOP.

END.

SIDE.

SIDE.

END.

BOTTOM.

MAORI FEATHER BOX.

CAMBRIDGE MUSEUM OF ARCHÆOLOGY AND ETHNOLOGY.

ORIGINAL ARTICLES.

New Zealand. With Plate M. Hügel.

Maori Feather-Box. *By Baron A. von Hügel, M.A.* 111

The box figured on Plate M. was recently bought by myself in Gosport. It forms one of a series of eleven boxes deposited in the Cambridge Museum, and is a remarkable specimen of Maori work, which, in richness and finish of carving and beauty of design, far surpasses any of the other Cambridge specimens, though these were selected with care, and are above the average of good and typical specimens. Both in its shape and its scheme of decoration, the Gosport box offers some peculiarities, but these will be so clearly seen by a study of the figures, that no minute description need be given. I may mention, however, that the box is cut out of Kauri pine, which through age has assumed a very dark brown colour, that the inside is carefully squared and finished, and that the lid fits very accurately into the rabbet of the rim. Its dimensions are :—length (including handles), 18·7 inches ; breadth, 15·5 inches ; height (including cresting of lid), 5·4 inches.

All I could learn concerning the origin of this box was that it had been purchased years ago—prior to 1870, I believe—at a curiosity shop in Portsmouth.

ANATOLE v. HÜGEL.

Greece : Archæology. Kabbadias.

Prehistoric Archæology in Greece. *Being a Paper read before the Anthropological Section of the British Association. By Professor P. Kabbadias, D.Sc., General Director of Antiquities in Greece.* 112

I am very sensible of the honour done me by the British Association in inviting me to address the Section of Anthropology. I can best employ the few and precious moments at my disposal by laying before you a brief statement as to the present condition of anthropology and pre-historic archæology in Greece.

The soil of Greece, which has yielded such an abundant harvest of classical antiquities, has not proved equally rich in objects of the earliest pre-historic periods. We have found comparatively few objects belonging to the Stone Age, few stone implements, no megalithic monuments, no pile-dwellings.

How is this undoubted fact to be explained ? Is the fault ours ? Have we Greek archæologists focussed our attention too exclusively on classical archæology ? No. We have found very little because there was very little to find.

But we must not rashly conclude because there was little to find that in primæval days Greece was uninhabited. Early settlements in all probability existed, but they have left few traces because the sites have been reoccupied by settlers belonging to that later civilisation currently known as Mycenæan.

This is no mere theory. Our Greek Archæological Society has recently undertaken excavations in Thessaly. Thessaly is a country in which, compared with southern Greece. Mycenæan civilisation was less widespread. In Thessaly we have discovered no fewe. than three pre-historic settlements, all belonging to the Neolithic Age. These settlements are small fortified towns, surrounded by double walls. Inside the walls many houses have come to light, a great quantity of stone implements, many of bone, and a mass of vase fragments.

These " finds " are the earliest that, so far, have been discovered either in European or in Asiatic Greece. They are the remains of those peoples who, coming from the north, passed to the south of Greece. A complete publication of these discoveries is now in the press and will shortly appear.

Here and there in other parts of Greece stone implements have come to light. We must not, however, conclude that in these places actual Stone Age settlements existed.

Stone implements, it must be remembered, continued in use during the Bronze Age. The Athenian Acropolis is a case in point. Sporadic specimens of stone implements have been found there. But when in 1887 the whole Acropolis came to be systematically excavated, I myself found twelve very interesting bronze implements lying at a depth of 14 feet on the bed-rock—a manifest proof that the Acropolis was first peopled in the Bronze Age.

Our Archæological Society is also at work on excavations in the islands of the Ægean, but the discoveries so far made are uniformly of the Bronze Age. The same must be said of work in the Peloponnese; up to the present time we have come on no trace of the Stone Age. We are planning excavations in Arcadia with the hope that there Stone Age remains may come to light. In Arcadia, in the very heart of the Peloponnese, dwelt the earliest population of Greece; there, as in Thessaly, the Mycenæan and later civilisations failed to extend themselves.

My own conviction is that the remarkable altar of Zeus on Mount Lycaon will yield the remains of an ancient Stone Age settlement. The altar in question consists of a mound of earth in which may be observed a vast number of bones both human and animal. Later antiquity was at a loss to explain the presence of human bones. The current explanation was that, at this altar, human sacrifices were offered to Zeus. These human bones are, as I have already indicated, in all probability the remains of a primæva settlement. On that point we shall eagerly await the verdict of the spade. Also in Arcadia is another site on which the fossil remains of animals, as well as a number of vase fragments, have come to light. This site is an important one and will be thoroughly investigated in the course of excavations already in progress.

As regards pile-dwellings, we have so far come on nothing of the sort. From Herodotos we learn that this sort of dwelling existed in Thrace, but we must not infer from that that the number of them was ever considerable. My own belief is that this mode of building was never customary in Greece. Greece abounds in stone quarries, and the earliest inhabitants were skilled hewers of stone. They therefore naturally built fortified towns, and these served in place of pile dwellings as a protection from their enemies. These fortified towns occupy in Greece the place taken in other countries by pile-dwellings.

A few words must be said as to the progress of palæontology in Greece. Our Government has for some years past set aside yearly a fixed sum of money to meet the expenses of palæontological excavations. Our excavations at present in progress at Pikermi, at Megalopolis, and the island of Samos have been rewarded by a rich harvest.

I should like to draw attention to the efforts our university at Athens have for some years directed to the foundation of a museum of anthropology. We have already collected some complete skeletons and a large number of skulls from the earliest "Mycenæan" strata. I ask the attention of all scholars to this museum, because I believe that it is the most helpful contribution that we can offer to the vexed problem as to the origin of the earliest inhabitants who peopled the soil of Greece.

Such is the outcome of our work so far as I can formulate it to-day. Next spring, when the International Congress of Archæology meets at Athens, I hope to lay before you further results.

The work of excavation now in progress in Greece is a great one; the results of recent years have raised archæology to the rank of a great science, an honour to humanity. This work has not been done by us Greeks alone, but in co-operation with other nations, with France, with Germany, with England, with America, with Austria. Each of these nations has in turn founded an archæological school at Athens and made its home among us.

It is with peculiar pleasure that I am able to say to the audience before me that special success has crowned the efforts of English archæologists. The excavations

conducted by the British School in Greece and in Crete, and especially those of Dr. Arthur Evans in Knossos, constitute the most important archæological work that has been done during the last few decades.

Words fail me to describe the interest and wonder of these discoveries and their cardinal importance in relation to the whole question of ancient art and civilisation. The whole civilised world has followed the excavations at Knossos with acclamation.

At our international congress the results of these excavations will be fully detailed and explained. We Greeks earnestly hope that England will be strongly represented at our congress. Englishmen will hear with pride what Englishmen have done. Greece will be proud and happy to welcome England.

P. KABBADIAS.

Physical Anthropology.

Wright.

A Skull Stand for photographic purposes. *By William Wright, M.B., D.Sc., F.R.C.S.* **113**

The stand, a description and photograph of which follows, was devised for the purpose of removing the considerable difficulty which I experienced in placing a skull readily and accurately in the position recommended at the Frankfort Conference. It consists of two flat and square boards arranged at right angles to each other. The horizontal one is supported upon four small legs, which, for convenience in packing, can be removed by unscrewing them.

In the centre of the horizontal board is a vertical screw with a milled nut which can be raised or lowered. In front of and behind this central screw are two other screws, each again provided with a milled nut. These latter screws are pointed above, are moveable to and fro in a slot, and can be firmly and immovably fixed by screwing the nut down upon the board.

In order to place the skull in position the central screw is passed through the *foramen magnum*, so that the condyles rest upon the nut. The screws in front and behind support the *symphysis menti*—or if the mandible is wanting the palate—and the occipital portion of the skull respectively. In most cases the anterior screw alone suffices, the skull maintaining its position through its own weight.

A levelling gauge, consisting of a pin moving in a vertical slot, affords a ready means of determining whether the skull is in the required position or not, *i.e.*, the lower rim of

the orbit and the highest point of the external auditory meatus in the same horizontal plane.

Having once placed the skull in position it can be photographed from the *normæ lateralis*, *facialis*, and *occipitalis* without further alteration than unscrewing the vertical board and attaching it to one or other of the two adjacent sides of the horizontal board, screws and sockets being provided. By reason of the vertical board a suitable background is always obtained. In order to photograph from the *norma verticalis* I pass, without moving the skull, a loop of string through the anterior and posterior nares and attach it to the under surface of the horizontal board securely and firmly by means of a strong pin. So firmly should it be fixed that the stand can be placed with its previously horizontal board vertical without affecting the position of the skull. The latter will now be as required, and furnished with a suitable background. WILLIAM WRIGHT.

New Guinea. Seligmann.

Note concerning the Progress of the Cook-Daniels Expedition to New Guinea and the Solomon Islands. *By C. G. Seligmann, M.D.* 114

[Before leaving with Major Cook-Daniels for New Guinea, Dr. Seligmann promised to communicate to MAN, from time to time, notes concerning the progress of the Expedition. The following, received a fortnight ago, forms the first instalment of Dr. Seligmann's promised communications.]

West of the Fly River, *i.e.*, on Strachan Island and the Bensbach River, where work had to be done from whale boats, and where the weather was constantly unfavourable, we did little more than take physical measurements and collect specimens. The folk here do not resemble the Fly natives, being slighter men, many of them covered with Tinea, with more variation and size in physiognomy than I have hitherto seen in one tribe. They are totemistic with descent in the male line, and have an initiation ceremony for boys which closely resembles that of Mawatta. Behind Mawatta, which is frankly totemistic, we found the Masingara split into two exogamous divisions with no obvious signs of totemism. Of the Gulf we saw nothing. At Yule Island and Waima we found a most elaborate system of chiefship, and what Daniels and I take to be the remains of a highly-developed totemic system. Following this up in Mekeo the condition is roughly as follows. There are two tribes, Biofa and Vee, speaking the same language. Each of these is divided into divisions, *Pangua*, portions of each Pangua existing in many villages, which consist of groups of Pangua, each of which is – at any rate in certain instances—made up of a number of Ikupu, *i.e.*, family groups. Each Pangua has an Iaufangai, *e.g.*, the bread fruit, which is the same for groups of Pangua which say they are Ngopi, *i.e.*, of common descent. The Iaufangai, if edible, is eaten, but the Kanga-Kanga, generally a bird or plant peculiar to each Pangua, is not eaten, though, if an animal, it may be killed to obtain its feathers, which that particular Pangua either wears as such or worked into a certain design when dancing. Pangua endogamy is strictly insisted on. Beyond this there are Ufuapie, intermarrying groups into which a youth ought to, and doubtless until recently always did, marry. Curiously enough these Ufuapie do not necessarily exclude groups which are also Ngopu. The Marea (man-houses) here are sometimes named after the Kanga Kanga, and whether this is so or not they are invoked on certain occasions, *e.g.*, in war the name of a man's Marea is shouted as a blow is sent home. All this is complicated by an elaborate system of chiefship. There are usually three chiefs in each Pangua, whose functions centre round the Marea. At Port Moresby we studied the Koitapu fairly thoroughly. Coming eastward from there our most interesting find in the central district was that on certain occasions the dubus are visited by the shades of the dead. Here in the south-eastern district all the folk with whom we have come in contact are totemic with descent in the female line of their totems and land property. I use the plural "totems" as each

clan has typically four, a bird, a fish, a snake, and a plant. The bird is the most important; a man always gives this when asked his Sulu, while the plant totem is so decayed that many cannot name their "tree." Further, they avoid injuring—I use the word in a very general way—their father's bird and fish totems more carefully than they do their own. C. G. SELIGMANN.

Africa, South: Animal Superstitions. Blackburn: Thomas.

Animal Superstitions among the Zulus, Basutos, Griquas, and Magatese, and the Kafirs of Natal. *By Douglas Blackburn. Communicated by N. W. Thomas, M.A.* 115

The following replies to my questionnaire (*Journ. Anthr. Inst.*, XXX., 114) have been sent me by Mr. Douglas Blackburn, of Loteni, to whom I am much indebted for this very interesting information.

The Magatese inhabit the region in N.E. Transvaal, on borders of Limpopo, a hot and mountainous country. A Natal Kafir is a cross between the Zulus, Basutos, and Griquas. As a body they are more in touch with civilisation, and owing to missionary influence are comparatively free from tradition and folklore. The initials after each paragraph indicate the tribe among whom I have found the superstition observed.

1. Most small crested birds are lucky. One kind, a crested wren, is caught, carried to the neighbourhood of the hut and released. This procures an easy childbirth. Others flying over the crops betoken good harvest. Z. B. K. G.

2. The snake *umlangwa*—a snake as to poisonous character of which local authorities are not agreed. Its entry to a hut is a serious event, as misfortune is certain to befall the hut entered. It is killed carefully so as to avoid mutilation, carried out and entwined round a bush or branch, or laid on a path so that the shadow of the first passer-by may take away the curse. Invocations are made by the witch doctor to the *theozi*, a small snake said to be the chief spirit snake, and having the power to remove the curse. The Zulus say that the spirit of Chaka, the founder of the Zulu nation, entered a *theozi* after being burned, then became a *hlozi* ghost [pronounced *shlózi*, or an approximation to the Welsh "ll." *Theozi* pronounced *dhéozi*]. *Theozi* is not killed by old natives, but, no serious results having followed its accidental slaughter by natives ignorant of its character, this superstition is rapidly dying in Natal and Zululand.

4. The presence of herons or cranes in unusual numbers is a sign of a bad harvest. This superstition was amply borne out this summer (1903). Herons abounded in this district in numbers larger than ever seen. The harvest has been a complete failure, and natives are receiving Government aid. Z. K. G. B.

7. A white ox is slaughtered on declaration of war. It is stabbed by a woman in Zululand, and the longer it is in dying the more fortunate the portent. [*See* Rider Haggard's very accurate *Nada the Lily*.] Basutos slaughter a pure black ox in the same way.

12. The fat of a lion, poison fangs and gall bladder of a python, will ensure (1) courage; (2) power to cure snake-bite to a layman, *i.e.*, other than a witch doctor. A python killed on the place fetched £16 for "muti,"—medicine.

15. Certain snakes carry the souls of great fighters, but the belief is local and the snake varies with locality. A small non-poisonous snake called *Mabibini* carries the souls of women and children. Z. K.

16. Certain powerful witch doctors are believed to have the power to consign the spirit of a person to the body and keeping of the iguana, ant eater, and python, but these are specialists and rare. I was troubled by an astute Zulu who surreptitiously sold drink to my Kafirs. Having twice failed to secure a conviction before a magistrate, I was advised to send for a Basuto witch doctor, then enjoying great repute. He asked for the *moucha* or skin worn round the loins by the Zulu, and was proceeding with his incanta-

tions when the Zulu bolted. He has not dared to enter the infected zone since. He was to have been turned into an iguana, the most objectionable form of obsession. I cannot find out whether the death of the iguana kills the victim; some say yea, others, equal authorities, nay.

I have devoted considerable effort to solving the question, how does a man become a wizard and find that, like the poet, he is born, not made. Among the Natal Kafirs we have a sort of hereditary cult, but they do not stand high in native estimate. The craft is apparently an open one, and its most successful representatives are exemplars of the doctrine of the survival of the fittest. Like other professors they have their vogue, and a witch doctor with a great reputation does not confine himself to one tribe or kraal. He will be called in to the exclusion of the tribal doctor on the strength of his repute, and one I know travels from Zululand to the mines at Johannesburg, Kimberley, and Jagersfontein. I quite recently cashed a cheque for him for £130, which represented his fee and expenses for visiting a wealthy native at Johannesburg to throw the bones to ascertain whether an impending law suit should be proceeded with.

Witch doctors are generally specialists in one branch only—witchcraft or medicine—rarely both. General practice is confined to the small fry with merely local reputation. Of their knowledge of the use of certain herbs I could write much, and am strongly of opinion that a systematic effort should be made by qualified experts to discover the properties of some of them, which are so marvellously efficacious that it is simply idle to pooh-pooh them. No European treatment for snake-bite, for instance, is as good as theirs, and Englishman though I am, and brought up in a medical family, I would rather ride fifty miles to be treated for a puff-adder bite by a certain witch doctor than go ten to the district surgeon. I have twice been under treatment by them for bite, and though the physic is nauseous, and I was not too eager to know of what it consisted, I was free from pain in two and three days respectively. Persons similarly bitten and treated by English methods suffer agonies for weeks. Dysentery and gravel or stone in bladder they treat with marvellous results. Their surgery is, however, the crudest butchery and often fatal.

But the most interesting phase of the doctor is his witchcraft. I have studied him much and often been impressed. I have arrived at the following conclusions, which I am satisfied I could prove to the satisfaction of competent observers :—

1. That the successful wizard is always intellectually the strongest man in the tribe.

2. That he has perfect faith in his power; that is, I do not believe he is a conscious charlatan.

3. That he possesses mesmeric power; and

4. That many of his divinations are the result of the unconscious transference, from the mind of the subject to his, of the answer sought.

One case out of several that have come within my own knowledge will illustrate this telepathic suggestion of mine.

I was engaged in studying some ancient Bushmen's paintings in a cave on my place. The cave had a projecting roof in the form of an isosceles or equilateral triangle. While so engaged my dogs discovered some valuable otter and tiger cat skins, which I recognised as part of a collection of my own. I suspected our post boy, but said no word of the matter. Several other articles having disappeared at various times, I sent for a big witch doctor to smell out the culprit, giving several days' notice of my intention in the hope that the thief would reveal himself by disappearing. I collected some sixty natives, including the suspect, and was careful to stand behind the doctor so that no unconscious sign on my part should reveal my thoughts. I did not tell him any of the circumstances beyond that I had a thief on the farm and wished to find him. He went through the customary grotesque gesticulation, chanting and drawing figures on the ground with his stick. After a time he began drawing triangles, then boldly declared that the stolen

articles were hidden in a cave, and after several dashes at the suspect, indicated him as the thief. Later the real thief confessed. He had sold some skins and had hidden the others where I found them. My suspect was entirely innocent, but the witch read my thoughts and pictured the cave as I was seeing it during his performance.

Have we not here an explanation of the fact that in the smelling out of criminals the witch doctor almost invariably spots the person suspected by the chief?

Re witch doctor, I have not been able to find whether any ceremony prefaces initiation, but I believe not. A wizard qualifies by his success, and any member of a tribe may aspire to witch doctorship.

17. Among the Natal Kafirs certain families are supposed to be always unfortunate with certain animals, as sheep, goats, horses, cows, oxen, &c. One man will avoid keeping goats or sheep. Another has as little to do as possible with oxen. One Kafir's family in this district has eschewed horses for generations, hiring or borrowing one when a journey has to be performed and generally paying at an enhanced rate to cover the supposed risk. I have not met cases of the converse where special fortune attaches to certain animals.

19, 20, 21. Belief in a creature called Togolosh, or Togolash, is universal. It is invisible to men but visible to women, and infants. At irregular periods it haunts reedy springs and water holes, waiting for young women whom it ravishes. It is described as being a well-developed black man with long hair to the waist, but is never seen below the knees. This belief is so emphatic that parents will accept it in explanation of a girl being *enceinte*, and the usual penalties for unchastity are withheld from a girl pleading Togolosh. I have heard native women relating their experience in the most matter-of-fact manner, and my head man, a very intelligent Natal Kafir, assures me that he quite believes in the existence of the Togolosh, and in the event of one of his daughters pleading it he would accept the assurance. No special virtue appears to attach to the offspring of the Togolosh, and his operations are rapidly being relegated to the regions of the great rivers.

N. W. THOMAS.

REVIEWS.

Australia, South-East. **Howitt.**

The Native Tribes of South-East Australia. By A. W. Howitt, D.Sc. London: Macmillan & Co., 1904. Pp. xix + 819. 23 × 15 cm. Price 21*s*. **116**

Before reviewing Dr. Howitt's *Native Tribes of South-East Australia* it is natural and seemly to congratulate him on the accomplishment of his great work. During forty years he has been busy in collecting the fragments of customary laws and beliefs among tribes of which many have succumbed to the ferocity, and the almost equally fatal goodwill, of the invading European. Opium is the latest means of exterminating the Queensland black—"Belgian newspapers will please copy" when we wax virtuous over Belgian misdeeds on the Congo. Dr. Howitt has written not from his own knowledge alone; he has stirred up an army of correspondents who have added each his mite. During some thirty years of controversy Dr. Howitt has not written one discourteous word, but has displayed a perfect candour and openness of mind. He knows the value of a *docta ignorantia*, and, though firm in his opinions on one or two obscure and debated points, is not disposed, on others, even to hazard an hypothesis. By necessity Dr. Howitt's work differs in character from that of Messrs. Spencer and Gillen. They write from personal observation of tribes still little contaminated by European contact. He speaks on the authority of observers among tribes contaminated, or all but extinct or quite vanished, in several cases, as well as on the basis of his own studies. We cannot precisely estimate the value of evidence from many observers, as we do not even know how far they were masters of the various languages. In some cases, as in that of Mr. Gason among the Dieri, Dr. Howitt is able to rectify earlier

statements by more recent research. Much of what he has to say is already familiar to readers of his own and of Dr. Fison's *Kamilaroi and Kurnai*, and contributions to the *Journal of the Anthropological Institute* and other learned periodicals.

On the first chapter, "The Origin of the Aborigines," I need not comment; his "tentative hypothesis" will be found on pages 32, 33. His definition of a (local) "tribe" is already accepted. In my opinion, to write (page 42) that the *social* divisions "are denoted by class names, or totems, and more frequently by both class names and totems," is rather premature before "class names" and "totems" have been defined. The terminology used runs thus: "Class names" denote the two primary exogamous moieties of a tribe, often styled "phratries," a harmless term as long as it is understood. "Sub-classes" denote the four or eight exogamous divisions (peculiar, I think, to Australia), which some writers call "matrimonial classes," as distinguished from "phratries," or "primary exogamous moieties." Under "totems" are included, by Dr. Howitt, not only the hereditary exogamous kins, usually of plant or animal name, but the personal non-hereditary, non-exogamous plant, animal, or other object of the individual answering to the American *nagual*, or *manitu*. We also hear of non-exogamous "sub-totems," of "mortuary totems," and so forth. Local groups within a tribe of female reckoning of descent are styled "hordes," in a tribe with male reckoning are termed "clans." As both "horde" and "clan" are used in other senses, especially by American students, I think it would be simpler to call a local group in a tribe "a local group," leaving "clans" and "hordes" out of the story.

Whether to commend or dispraise the scientific caution of Dr. Howitt in presenting no theory of the origin of totemism, hereditary and exogamous, or of the animal and other names which mark the "classes" often; the "sub-classes" sometimes (page 111); the exogamous totem kins almost always; I am uncertain. I could wish that he had offered a list of the names of "classes" and "sub-classes," with the translations of these names, where they are known. Certainly the "classes" often bear animal names; indeed, they do so in almost every case where their meaning is ascertained. Let us take the Gournditch-Mara tribe (pages 124, 125, 250). Mr. Stähle describes their organisation thus:—

Classes.	Totems.	Sub-totems.
Krokitch.	White cockatoo.	Five.
Kaputch.	Black cockatoo.	Eight.

Now, here the two "class" names—Krokitch and Kaputch—*mean* white and black cockatoo, which are given in English as "totems." This is plain from the report of Mr. Dawson, speaking of "the tribes which are to the east of the Gournditch-Mara, and to which the latter obviously belongs." Mr. Dawson gives here no "classes," but offers five "totems," of which the first, *Kuurokeetch* (long-billed cockatoo), is clearly *Krokitch*, while the third, *Kappatch* (Banksian cockatoo), is as certainly *Kaputch*. Here, then, we have two species of cockatoo, which are, in fact, two "class" ("phratry") names, rather than names of totems in the phratries. This, in Mr. Dawson's account, is quite clear. The myth says that the male ancestor of the tribe was a long-billed cockatoo, whose wife was a Banksian cockatoo. Dr. Howitt adds, "Their sons and daughters belonged to the class of their mother." But whence came the three totems—pelican, boa snake, and quail? Dr. Howitt does not here say; Mr. Dawson does. The totems came in through exogamous marriages made by the cockatoos.

It is clear from other information (page 125) that two cockatoo-named "classes" (phratries), with animal-named totem kins in their "classes," are common. Mr. Stähle's account, we repeat, gives two "classes" with untranslated names, and gives the translations of their two names as "totems"!

This is unsatisfactory. We need, of all things, a thorough linguistic examination of the meanings of the names of "classes" and "sub-classes." At present, when translated, they seem usually, as in the case of totems, to be named after animals.

There must be some reason at the back of the marriage laws in which "classes," exogamous, often of animal name, contain "totems," exogamous, usually of plant or animal name; while in more advanced tribes "sub-classes," exogamous—occasionally of animal names, in other cases of names of unknown meaning—exist. I endeavour to disengage Dr. Howitt's theory of these facts, as far as he has a theory.

First in time came (page 89) "the division of the people of the tribe into two classes," exogamous. Why or how was the division made? Two legends (Dieri, Wuranjerri) agree that "the division of the tribe was made with intent to regulate the relation of the sexes." But, if the relation of the sexes were previously quite unregulated, why in the world should anyone want to regulate them, or how could anyone even dream that they needed regulation by tribal authority?

Again, if two myths say that the division of the tribes was made for the purpose of sexual regulation, plenty of other myths give totally different accounts of the whole affair, as Dr. Howitt well knows. Dieri myth (page 481) says that originally people married within their totems, "this occasioned great confusion, and sexual disorder "became predominant." The elders, therefore, decreed that totems should be exogamous. But, of course, "disorder" could only be perceived by persons accustomed to "order," that is, to totemistic exogamy. Such myths are purely ætiological. We have not advanced one step, so far.

Again (page 143), Dr. Howitt asks "how the two exogamous class divisions "originated?" He thinks that it was "by the division of an original whole, which I "have referred to as the Undivided Commune." But *why* was the Undivided divided? Well (pages 133, 134), it was *not* Undivided, or, not for long. Economic conditions and "individual likes and dislikes," says our author, kept perpetually breaking up the the Undivided Commune "into two or more Communes, of the same character." We entirely agree, so far, but we add that, in such small groups, the "likes and dislikes"—love and jealousy—would inevitably regulate in some degree sexual relations, even if hitherto, they had been quite unregulated. This appears undeniable. Dr. Howitt, however, supposes that all these little new "communes" would meet, "at certain "gatherings . . . or on great ceremonial occasions," and then would behave "as when the Lake Eyre tribes reunite"—that is, licentiously (page 174). But how can we take it for granted that the primeval groups, perhaps hostile, did meet for "great ceremonies"? If they did, is the idea that they then and there established, purposefully, the two "classes" which prevent union of brothers and sisters uterine? What harm did they see in such unions, unless the jealousy of sires had already prohibited them in the tiny "Communes"? But why were animal names so often given to the "classes"? Whence, moreover, and why, came the exogamous totem kins within the "classes"? I do not answer the seventeen lines of criticism which Dr. Howitt bestows on my own theory of the origin of totems, as given by me in *Social Origins*, but the nature of my reply is obvious.

Dr. Howitt agrees with Messrs. Spencer and Gillen, that totem groups existed, before exogamy, for magical purposes, but he does not know "how it was that men assumed "the names of objects, which, in fact, must have been the commencement of totemism" (page 153). He guesses that a man may have dreamed that he was a plant or beast, and so may have "developed the idea of relationship with animals, or even with plants" (page 154). Then how did the dream-plant or animal come to descend in the *female* line, and why does the object mark the exogamous division? Were the supposed pre-existing non-exogamous totem groups simply commanded to be exogamous at the given moment when the tribe, on "a great ceremonial occasion," divided itself

into the two "classes," one set of totems being placed in one class, the other set in the other?

These are natural questions, but I shall ask no more out of a long list which occurs to the inquiring mind. One may express, however, some doubts as to whether one totem kin in a "class" is ever restricted to marriage with just one totem kin in the other class. Messrs. Spencer and Gillen, in their new work, add nothing to the confessedly vague information given as to this point of Urabunna law in their previous volume. Why the Urabunna facts cannot be ascertained, when intelligence on matters apparently much more esoteric is abundant, one does not know. A Mr. Boultbee (page 194) is responsible for the statement that a one-totem to one-totem restriction exists in tribes with the Mukwara-Kilpara "classes." One suspects some confusion here, and, of course, all statements made long ago, about tribes now extinct, are of limited value as evidence.

A point, among many others, which I have often felt to be perplexing is this: tribes (A) with no "sub-classes," but merely with "classes," totems, and female reckoning, do not permit father and daughter marriage, though their "classes" do not prevent it. Tribes (B), more advanced, *have* "sub-classes," of which—as Mr. J. G. Frazer points out to Dr. Howitt—"the effect is to prevent the marriage of parents with children." Now, how come tribes (A) to prevent such unions without any machinery of "sub-classes," while tribes (B) appear to have found that machinery necessary? Is it not also very curious (page 500) that (as I understand Dr. Howitt) the tribes most advanced socially do not, as a rule, believe in "an anthropomorphic supernatural being, who lives "in the sky, and is supposed to have some kind of influence on the morals of the "natives," while the less socially advanced tribes often "incline to think there is a "God, or something very like one," to quote Clough. If I do not misapprehend Dr. Howitt, we are here in perfect agreement, and I can give examples of the Baiame belief as early as 1829–31, fifteen years earlier than Mr. Manning's account of 1844–45, and prior to missionary influence in the district (pages 501, 502).

In my space I can only "scratch with a hoe" at the vast and fertile field of Dr. Howitt's labours. To criticise his work thoroughly demands a separate treatise, and I have already lifted up my voice against Dr. Howitt's theory that the "Pirraru" custom is a survival of, or a proof of, "Group Marriage" in the past. To this and other topics I hope to return in a new work now in hand. One must condole with Dr Howitt and his readers on a sadly inadequate index to his book. With some of his opinions I am constrained to disagree, but his services to science are such that we may doubt whether without his long and exemplary labours, and without his example, anthropology would have more than an inkling of the whole interesting subject of Australian society, custom, and belief.

ANDREW LANG.

Anthropology.

Cels.
117

Science de l'Homme et Méthode anthropologique. Par Alphonse Cels. Paris and Brussels, 1904. 21 × 14 cm. Francs 7.50.

This book takes a very comprehensive view of the science of man. "All facts," says M. Cels, "concerning man in himself, or in relation to his environment, belong to "the domain of anthropology." He elaborates this idea by subdividing the facts concerning man into (1) those relating to the nature of man, and (2) those relating to the life of man. Each of these sub-divisions are again sub-divided into three, namely, (α) those relating to the existence of man as a unity or individual, (β) those relating to the existence of man as a duality or as body and mind, and (γ) those relating to the existence of man as a harmony, or as a union of the two sexes for the reproduction of the species.

This scheme apparently includes the study of the anatomy of man, the physiology of man, and the psychology of man in himself, and also in relation to his environment. To become an expert in all the sciences appears to be beyond the capacity of any single individual, and therefore no single individual can possibly become an anthropologist, in the sense in which the term is understood by M. Cels. There is, however, a field open for a scientist who while he abandons the detailed study of these sciences to specialists, takes their results and establishes correlations between them. For example, Karl Pearson has shown that correlations exist between the bodily and mental characters of man, and as this field is not strictly speaking included in either anatomy or psychology, it may be properly left to the anthropologist. But there must always be a great deal of overlapping. About one half of M. Cels' book is devoted to the exposition of anthropological method. This part of the book might with advantage have been omitted, and the reader referred to any standard text-book on logic. M. Cels' idea of anthropological method is that there is nothing special in it, but that it is merely the general logical method by which the truths of all sciences are arrived at. He appears to be opposed to measurement especially as applied to the psychological characters of man. He says, "The exclusive partisans of so-called experimental psychology are "really bent on the pursuit of chimeras." Considering that almost every science when it has advanced beyond its infancy makes use of measurement to make observation more precise, we must conclude that M. Cels' ideas of anthropology are still infantile. It is only when we can apply measurement to the physiology and to the psychology of man with the same precision as we now do to his anatomy that anthropology will become an exact science, and we shall know the true laws of the nature and life of man, and their relations to his environment. Statistical analysis has now been sufficiently developed to enable us to arrive at simple and reliable conclusions from our observations.

J. G.

German Race. **Driesmans.**

Die Kulturgeschichte der Rassen-instinkten. II. Die Wahlverwandtschaften der deutschen Blutmischung. By Heinrich Driesmans. Leipzig: Diederichs, 1901. Pp. xii + 208. 22 × 14 cm. Price 4 marks (cloth, 5 marks). **118**

The first volume of this work, *Das Keltentum in der Europaischen Blutmischung*, dealt with the part, which the Kelts—as the author conceives them—have taken, in the political and social development of the peoples of the modern world. The present instalment introduces us to the Germans, by whom Dr. Driesmans understands the tall, fair, blue-eyed element in the population of modern Germany; and this, in common with many of his countrymen, he regards as the long-lost Aryan race and also as the supreme type of *Homo sapiens* hitherto. From expressions which occur here and there in the book we may, perhaps, expect presently a third section, which shall deal equally outspokenly with the Slav; though this third *Haupt-rasse* comes in, already, for fairly detailed criticism in the present volume.

To a certain extent Dr. Driesmans belongs to the school of speculative anthropology represented by Gobineau and Lapouge, and in Germany by Seeck and Ammon; with closest affinity with the last-named. But the cruder New-Iranian view which pictured the history of Europe as a crusade of the Powers of Light—represented by the blessed blondes—against the Powers of Darkness in the shape of bold, bad brunettes, gives place here (in part) to the less uncompromising doctrine, that cultural advances themselves arise from the clash of races; that the character of the culture elicited depends very largely upon the kind of mongrels who result from such contact; and that it is only such mongrels who are capable of appreciating, and propagating *in partibus*, the culture already attained by their respective progenitors. For which crumb of comfort (explaining, as it

does, how we others come to be as cultured as we are) the mongrel *qui parle* is duly grateful to Dr. Driesmans.

To return to the Germans, however; it was the *ethnologische Eiszeit* of the Reformation-period apparently which roused them from psychological pithecanthropism, and superseded, for example, wood-engraving by copperplate, Dürer by Goethe, and comparative mental monotony by a fine jumble of Slavo-Germans like Lessing, Kelto-Germans like Goethe, and Kern-Germans—the real genuine article, neither east nor west of the Elbe—like Schiller; with a *Weltmachtstellung* and all complete, and very surprising cross-divisions in the field of natural science. Goethe's theory of colour, for instance, proves him *echt deutsch*; Newton's stamps him as a mere Kelt; and the latter-day neglect of Goethe's theory in Germany augurs sad things for the *Lebensanschauung* of the Fatherland. Virchow, conversely, owed to his Slav ancestry his inability to subscribe to Germanic *Darwinismus*: though it would be news to us if Darwin were either blonde or liable to suicidal mania (which things are *Merkmale* of Germanic Man); but, perhaps, Darwin had an *illegitime Kopf*.

From these illustrations of Dr. Driesmans' conclusions and arguments, taken somewhat at random from his analysis of the *Deutsche Blutmischung*, it will be seen that his essay covers wide ground, advances novel and suggestive theories, and contains much instructive and entertaining matter. And as it will be clear from these instances how weighty a matter is true self-knowledge, in ordering a nation's future, let us conclude by commending to all whom it may concern, his speculation on the jesuitical tendency of trousers; and to English readers in particular those sections of *Das Weibwesen* which contain his observations on the *Engländerin*. Experiment towards more systematic *Blutmischung* he desiderates, but does not see his way to recommend. J. L. M.

Norse Mythology. Kermode.

Traces of the Norse Mythology in the Isle of Man. By P. M. C. Kermode. London: Bemrose, 1904. 8vo. Pp. 30, with ten plates. 22 × 14 cm. Price 2*s.* 6*d.* **119**

The local essayist is usually a very harmless person; at the worst he deals out incomplete or inaccurate information to his fellows on subjects which would otherwise not come under their ken. But if he publishes his remarks, he will, if he is well advised, assign to the printing press no higher office than the delectation of his, let us hope numerous, friends. For the sake of his own feelings he should not ask a wider circle to express an opinion on his work.

In the booklet before us Mr. Kermode does useful work in publishing the illustrations, though some of them were figured some fifteen years ago, if we are not mistaken, on sheets distributed by the Disney Professor for his Cambridge lectures. The author's knowledge is, however, hardly equal to the task of elucidation; indeed, it may be doubted if elucidation is possible in many cases.

The work opens with an epitome of Norse mythology, the materials for which might with advantage have been drawn from a modern German handbook. We read, for example, that the five last days of the week are named after Scandinavian gods; it makes one curious to know what Saturday is called in the Isle of Man.

On the folklore side the book is decidedly weak. An attempt is made to explain the world-wide superstition as to nail cuttings by a reference to Ragnarök and Loki's ship. The remarks on midsummer fires are quite inadequate, and the author, as he mentions Grimm as one of his authorities, need hardly have attributed to the editors of the *C. P. Boreale* Grimm's remark (*D. M.*[4], III., 78) about Balder's funeral pyre.

In interpreting the plates the author regards many of the human faces seen in profile as intended for bird heads. As a matter of fact they are simply a primitive type of portrait; an analogous modern example may be seen in a Welsh collier's sketch of

Pwca, figured in Wirt Sikes' *British Goblins*, p. 21. There is a lack of firmness in the treatment sometimes; on Plate III., for example, the fish is said to be pagan, on Plate X. it is said to be undoubtedly Christian. The author hardly appreciates the extent to which corruption in mythology and confusion in the sculptor's mind may go.

N. W. T.

Africa, East. **Hinde.**

Vocabularies of the Kamba and Kikuyu Languages of East Africa. By Hildegarde Hinde. Cambridge: University Press, 1904. Pp. 75. 19 × 12 cm. Price 3*s.* net. **120**

Officials and settlers in the East Africa Protectorate will be grateful to Mrs. Hinde for the admirable vocabularies she has collected with such care and published in such an attractive manner.

Travellers in Africa know the number of dialects met with and the trouble they cause to the new comer. Here we have Swahili, the key to the trade language, and three Kamba dialects (Kumba, Ulu dialect, Nganvawa dialect). The Kikuyu dialect given is that spoken in the Jogowini district.

Although Mrs. Hinde gives the conjugation of one verb as an example, she wisely omits the grammar, for the construction of the Bantu group of languages is similar to that of Swahili and everyone must learn it.

This book should be in the hands of all travelling or settling in the regions where these dialects are spoken.

R. W. F.

Africa, West. **"Actinus."**

Camera Pictures on the Gold Coast. By "Actinus." London: Kleinmann (1904). 39 × 30 cm. Price 21*s.* **121**

To anyone, who has actually been to the West Coast of Africa, these photographs of the Gold Coast people bring back pleasing memories and are of considerable interest. The photograph of the surf-beaten shore is an excellent representation of a West African beach anywhere between Liberia and Lagos, while the picture showing a beach covered with cargo, just landed, and crowded with people—both labourers and owners looking after their stuff and capping all the little all-important native custom's officer shouting his orders as he stands on a box—is most vivid and true. The girl fishing by a beautiful tropical river is a picture that also deserves special mention, and the portrait of ex-King Prempeh has an interest all its own.

The gentleman who took these photographs is certainly to be congratulated on his undoubtedly successful results, which are admirably reproduced in collotype.

E. F. M.

Madagascar. **Matthews.**

Thirty Years in Madagascar. By the Rev. T. T. Matthews, of the London Missionary Society. With sixty-two illustrations from photographs and sketches. London: The Religious Tract Society, 1904. Pp. xi + 384. 22 × 14 cm. Price 6*s.* **122**

In this book the author, naturally enough, confines himself almost entirely to an account of the work of the London Missionary Society in Madagascar. Consequently the reader must not expect very much anthropological matter, although he will find some interesting details about manners and customs scattered about among the pages of the book. The author, moreover, is certainly not an anthropologist, and anything that he has to say about the natives, before they came under the influence of his mission, must be read with some caution, as it is obviously biased by his point of view. Still, the few anthropological facts he gives are of considerable interest, as, apart from papers in various scientific journals, very little seems to have been written about the Madagascan people.

In his first chapter Mr. Matthews gives a short account of the history of the inhabitants of the island. He does not attempt to deal with the controversy as to the origin of the people, but contents himself with the statement that they are "allied to the South Sea Islanders." He, moreover, considers that the island was known to the Jews owing to the existence of analogous customs, and thinks that the fact that Ophir is supposed to have been situated on the east coast of Africa makes "it easy to account "for the resemblance between certain Malagasy and Jewish customs." This analogy once led another writer to claim a Jewish origin for the Malagasy. But granted that Ophir is in Africa—either in Rhodesia or on the east coast—and that Solomon and Hiram's sailors did touch at Madagascar, it still seems rather dangerous to claim that to these visits is due the presence of analogies to Jewish customs.

In other parts of his book the author briefly refers to marriage and burial customs, and to charms and superstitions. It appears to be the custom not to bury the body until at least a week after death, and the corpse, preparatory to burial, is rolled in "a "silk *lamba*, while all clothes, dresses, and jewellery belonging to the deceased are "placed in the tomb." Money, cut up to the size of broken rice, is placed in the corpse's mouth, and, if he had been fond of strong drink, tubs of this are put in the tomb with him. The ceremony, as usual, ended in a feast.

The book is well illustrated, in most cases by photographs. A few of these are of anthropological interest, notably the group of Malagasy men and the group of women, showing the different way of dressing the hair. There is also a photograph of a war dance, but this is too small to be of any great value, although it is distinctly interesting.

H. S. K.

Switzerland. **Heierli.**

Urgeschichte der Schweiz. By Jakob Heierli. Zurich: Müller, 1901. 25 × 17 cm. Pp. xvi + 452, with 4 plates and 423 illustrations in the text. Price 14 fcs. (or in cloth, 16 fcs.). **123**

This belated notice of an admirable handbook is not intended to discuss the numerous questions of prehistoric archæology which it raises, but only to introduce to British students and tourists a very serviceable summary of a series of archæological discoveries which has in great part become classical. Few countries have surpassed Switzerland in the abundance and variety of their prehistoric remains, and fewer still have equalled it in the diligence and method with which its archæologists have explored and interpreted them. Dr. Heierli, who lectures on prehistoric subjects in the university and the Federal Polytechnic at Zurich—fancy an English polytechnic with a lecturer on archæology!—holds a high place in the school of students created by Ferdinand Keller and his contemporaries, and has already attempted a similar survey in his *Uebersicht über die Urgeschichte der Schweiz*, which appeared in 1894. The present volume revises and expands his earlier work, and is intended, among other things, as a companion to the Archæological Survey Maps of Switzerland. These are in course of publication, and contain in full the detailed statistics on which this more popular summary is based. With this object the principal settlements and other sites of each period are described separately, with a note of the date of their discovery, and of the main contribution which each makes to our knowledge; and the result is a text book on a peculiarly suggestive and instructive plan. It is further very well illustrated, chiefly from the collections of the great Zurich Museum, and it has a capital index. For teaching purposes a select bibliography would be a valuable addition; in the book as it stands, only the names of the authorities are given, and only rarely even the title of their publications.

J. L. M.

PROCEEDINGS OF SOCIETIES.

Proceedings. **Congress of Americanists.**

The Fourteenth International Congress of Americanists. Stuttgart, August 18–23, 1904. 124

The Fourteenth International Congress of Americanists was held at Stuttgart from 18th to the 23rd August, 1904. The first sitting of the Congress was opened by his Majesty the King of Württemberg and was attended by 300 members, including delegates from learned societies in every part of the world. The inaugural address was delivered by M. Hamy, president of the Thirteenth Congress, who embraced the opportunity afforded by the centenary of Alexander von Humboldt's return to Europe to give an interesting and scholarly discourse upon the life and work of the celebrated explorer and of his colleague de Bonpland. A medal with the portraits of von Humboldt and de Bonpland was presented to each member of the Congress by the Geographical Society of Stuttgart.

At the sittings, which proceeded under the presidency of Professor Dr. Karl von den Steinen, the following papers were read in order: "Vergleichung der amerikanischen und europäischen Juraformation," E. Fraas; "Die Vorzeit des Menschen im äquatorialen Andengebiet," Hans Meyer; "Un nouveau chapitre de l'histoire des flibustiers des Antilles," H. Froidevaux; "Die Verbindungen Norwegens mit Grönland und Nordamerika im Mittelalter und ihre Wiederaufnahme im 18 Jahrhundert," I. Nielsen; "Ein Globus von Gemma Frisius," W. Ruge; "War die magnetische Deklination vor Kolumbus' erster Reise nach Amerika (1492) tatsächlich unbekannt," A. Wolkenhauer; "Les Mémoriales de Fray Toribio ('Motolinia')," L. Lejeal; "Die kartographische Darstellung der Entdeckungen der Normannen in Amerika," J. Fischer; "Contributions of American Archæology to the Science of Man," W. H. Holmes; "Der Ursprung der Syphilis," Iwan Bloch; "The Megalithic Age in Peru," Clements R. Markham; "Fouilles de la Mission scientifique francaise à Tiahuanaco," Comte de Créqui-Montfort; "Recherches archéologiques et ethnographiques en Bolivie, au Chili, et dans la République Argentine," Comte de Créqui-Montfort; "Les fouilles de la nécropole préhistorique de Calama," Comte de Créqui-Montfort; "Thévet, Méxicaniste," E. de Jonghe; "Sitten und Gebräuche der Pokonchi-Indianer," K. Sapper; "Einfluss der sozialen Gliederung der Kwakiutl auf ihre Kultur," Franz Boas; "Sonnenfeste der Altmexikaner und der Moki," K. T. Preuss; "Bemerkungen über die Reste der Indios bravos im Westen von Antioquia," Fritz Regel; "Näheres über die Ornamente der Naturvölker Surinams," L. C. van Panhuys; "Die Kunst der Schinguindianer," Herrm Meyer; "Mitteilung über chilenische 'Pintados'," A. Plagemann; "Das Grünsteinidol des Stuttgarter Museums," Ed. Seler; "Die Altertümer von Castillo de Teayo," Ed. Seler; "Ein Kapitel aus der mexikanischen Mythologie," W. Lehmann; "Über asiatische und amerikanische Elemente in den Mythen der Koriaken," W. Jochelson; "Religious Ideas of Primitive Man, from Chukchee material," W. Bogoras; "Verbreitung und Wanderung der Mythen südamerikanischer Völker und ihre Beziehungen zu denen Nordamerikas und der alten Welt," P. Ehrenreich; "Europäische Märchen unter den argentinischen Araukanern," R. Lehmann-Nitsche; "A European Custom of Pagan Times brought over to America (Hallowe'en)," L. C. van Panhuys; "Eskimo Dialects and Migrations," W. Thalbitzer; "The Indian Languages of the United States," Rev. C. W. Currier; "Escritura general de América," Pablo Patron; "Sur la langue Tehuelche," M. de la Grasserie.

In addition to these papers, which will be published in full in the volume of the Congress, a number of printed communications and volumes were laid upon the table. Those presented to members were: "Archäologische Untersuchungen in Costarica," C. V.

Hartman (Sonderabdruck aus "Globus," Bd. 85, Nr. 15); "Beiträge zur Ethnographie, Linguistik und Entdeckungsgeschichte Amerikas," Jhr. L. C. van Panhuys (Haag. 1904); "The Chorotes Indians in the Bolivian Chaco," Eric von Rosen (Stockholm, 1904); "Archæological Researches on the Frontier of Argentina and Bolivia," Eric von Rosen (Stockholm, 1904); "Rapport sur une Mission scientifique en Amérique du Sud," De Créqui Montfort et Sénéchal de la Grange (Paris, 1904); "La première occupation allemande du Vénézuéla au XVI. siècle," Jules Humbert (Paris, 1904); "Eine alt-mexikanische Steinfigur," H. Fischer (Sonderabdruck aus "Globus," Bd. LXXXV., Nr. 22); "Archiv für Anthropologie," Bd. III., Heft 1 (Braunschweig, 1904); "Globus," Bd. LXXXVI., Nr. 7 (Braunschweig, 1904).

In the intervals of their scientific labours the members of the Congress enjoyed the most kind and generous hospitality which was everywhere extended to them by the leading citizens and societies of Stuttgart. His Majesty the King of Württemberg graciously entertained them on two occasions, and on their departure from beautiful Swabia they were welcomed to Switzerland by the mayor and corporation of Schaffhausen.

D. R.-M.

Anthropological Institute. Huxley Lecture.

125

The Fifth Annual Huxley Memorial Lecture was held on Friday, 7th October, in the theatre of the Civil Service Commission, by kind permission of the First Commissioner of Works. The lecturer was Dr. J. Deniker, President of the Anthropological Society of Paris, and an Honorary Fellow of the Anthropological Institute, who gave an address on "Les Six Races composant la Population actuelle de l'Europe," which was illustrated by maps and lantern slides. At the close of his discourse a vote of thanks was proposed by Mr. E. W. Brabrook, and seconded by Professor Gowland, after which the Huxley Memorial Medal of the Institute was presented to Dr. Deniker by the President.

London. Anthropological Institute.

126

Ordinary Meeting, Tuesday, 8th November. Mr. H. Balfour, President, in the chair. The election of the following as Ordinary Fellows of the Institute was announced:—Mr. J. B. Andrews, Mr. G. B. J. Barham, Mr. E. M. Cooke, Mr. R. E. Dennett, Mr. E. C. Duff, Mr. C. Lewis Edwards, Mr. T. Heath Joyce, Mr. D. Lennox, M.D., Mr. J. Mackay, Major J. McCulloch, Captain C. W. J. Orr, R.A., F.R.G.S., Mr. F. G. Parsons, M.D., Mr. L. D. Petrocochino, Major G. S. Rodon, F.Z.S., Mr. C. L. Temple, Mr. N. W. Thomas, M.A., and Mr. H. M. Thompson.

A paper, "Notes on the Philosophy of the Bavili," by Mr. R. E. Dennett, was read by Mr. N. W. Thomas, after Mr. Dennett had made a few introductory remarks. The paper was discussed by Professor Gowland, Mr. Atkinson, and the President.

Dr. Garson exhibited a neolithic skull from the Orkneys and a skull from Persia. The exhibit was discussed by the Treasurer and Mr. Lewis.

Ordinary Meeting, Tuesday, 22nd November. Mr. H. Balfour, President, in the chair.

The election was announced of Mr. Harry Campbell, M.D., and Mr. C. T. Collyer, F.R.G.S., as ordinary Fellows of the Institute.

Dr. E. Westermarck read a paper on "The Magic Origin of Moorish Design," illustrated by lantern slides.

Questions were asked by Mr. Lewis and Mr. Hutchinson, and the President discussed the paper shortly.

Printed by EYRE AND SPOTTISWOODE, His Majesty's Printers, East Harding Street, E.C.

MAN

SUPPLEMENTARY MATTER, 1904.

REVIEWS.

Japan: Ethnology. **Koganei.**

Ueber die Urbewohner von Japan. By Professor Koganei. Sonderabdruck aus den Mittheilungen der Deutschen Gesellschaft für Natur- und Völkerkunde Ostasiens. Band ix. Teil 3. Tokyo: 1903. **201**

This publication is an exhaustive review of recent literature dealing with the prehistoric ethnology of Japan, a subject to which no one has made sounder contributions than Professor Koganei himself. The particular question dealt with is that of the natural affinities of the race which in Japan and the neighbouring islands has left so many traces of its former presence. Those traces consist of kitchen middens, pit-dwellings, and stone implements, so that the period may be referred to as the Stone Age (presumably neolithic). Are the Stone Age inhabitants of Japan to be identified with the Aino, or not? And if the latter supposition is correct, with what race are they to be associated?

Professor Koganei considers, in the first place, the view which holds that these early inhabitants were anterior to the Aino, and racially different from them. The chief exponent of this view is Professor Tsuboi, whose extensive works hitherto available, for the most part in Japanese only, are here enumerated and criticised.

Upon grounds of physical anthropology, of ethnology, and historical tradition, Tsuboi differentiates the Aino from the earlier folk, whom he seeks to identify with the Eskimo.

In this view he is supported by other Japanese authorities, viz., Yagi and Shimonura, while he is stoutly opposed by Koganei and Torii among Japanese writers. Koganei criticises the arguments of Tsuboi in detail, and seems to confute them satisfactorily. He then reviews more briefly the opinions of western writers, such as Batchelor, Snow, Laufer, v. Siebold and Landor, and is able to range their opinions on one side or other of those already taken up.

Professor Koganei admits freely that while in respect of physical anthropology there is not much evidence to enable one to arrive at a decision, yet in respect of diet, in the use of metal instruments rather than stone, and of metal or bark vessels rather than those made of clay, the recent Ainu of Yezo differs markedly from the men of the Stone Age. But by a fortunate chance there remain some northern islands still inhabited by a dwindling community of Ainos, whose customs afford just the missing link which serves to connect the two. For the Ainos of Shumshu and Poromoshiri visited by Torii are found to have definite traditions of having used stone implements, and of having quite recently manufactured and used clay vessels. So that on the positive side Professor Koganei is able to present a perfectly consistent series of arguments. The remainder of the publication consists chiefly in adverse criticism of the arguments of those who differ in opinion from the writer.

The foregoing is a brief account of a paper hard to review, for it itself consists of a series of abstracts. It may be pointed out that there is much that is attractive in the Eskimo theory of Professor Tsuboi, yet the objections brought by Professor Koganei at the present time seem to completely dispose of it. The paper, as has been already remarked, contains a very complete bibliography, especially valuable for the references to Japanese publications.

W. L. H. DUCKWORTH.

Archæology. **Hoernes.**

Der Diluviale Mensch in Europa. Von Dr. Moriz Hoernes. Braunschweig: Fred. Vieweg und Sohn, 1903. Pp. xiv + 227. 27 × 18 cm. **202**

This work, which is fully illustrated, treats of the stages of civilisation in the Earlier Stone Age. These the author regards as being three in number, corresponding in the main with the lower, middle, and upper palæolithic of Gabriel de Mortillet. He brings, however, the stages of Chelles and Le Moustier together, and thus constitutes what he terms the Chelles-Moustérian or lowest stage. His middle stage he terms the Solutréan, and the upper the Magdalénian. Transitional forms are, however, recognised.

The first part of the work is devoted to a critical review of the discoveries made in Western Europe, that is to say, in France and neighbouring countries, while the second part relates more exclusively to Middle Europe

in a narrower sense and especially to Austria-Hungary. There also the three palæolithic stages adopted by Dr. Hoernes are found to prevail, and the various discoveries, the accounts of which are now for the first time brought together, are set forth in greater detail than those in the first part: it is probably this second part of the work which will generally be regarded as the most valuable.

Specimens more or less characteristic of the Chelles-Moustérian stage are adduced from Moravia, Croatia and Poland; of Solutréan from Lower Austria, Bohemia, Moravia, Hungary, Poland, and the Ukraine; and of Magdalénian from caverns in the same countries. Of any transition from palæolithic to neolithic times there is, according to the author, not the slightest trace.

In an appendix are some interesting essays. Among them may be mentioned those "On "the Relations of the Palæolithic Antiquities "of Egypt to those of Europe," "On the Spy "and Neanderthal Races and kindred ques-"tions," "On the Historical Bearings of "Palæolithic Art in Western Europe," and "On the Campignian and the Neolithic "Immigration."

The illustrations with which the work abounds are for the most part diagrammatic, but not the less useful on that account. Probably some of Dr. Hoernes's views may prove open to criticism, but the object of this short notice is to call attention to a work which all must regard as a valuable addition to the history of Early Man. J. E.

Physical Anthropology. **Daffner.**

Das Wachstum des Menschen: Anthropologische Studie. Von Franz Daffner. **203**
Second edition. Leipzig, 1902.

This is a new edition of a book which Dr. Daffner (who no longer spells his name Daffnfr) first issued in 1897. It was then a small volume of 129 pages; it now extends to 475 pages. The headings of the main sections remain, however, the same, except that a new one is added, entitled, "Growth of the Face." The author begins with a consideration of the facts of growth and development of the embryo, a discussion of pregnancy, and an elaborate description of the new-born infant, passing on to the evolution of the teeth and the manifestations of puberty; he then proceeds to deal with the proportions of the body as a whole and of its various parts.

The book still remains without either preface or index. The additions are due more to quotations from the literature of the subject and a fresh discussion of morphological and biological points than to an increase of the original data brought forward, and these data still suffer from being presented in too summary a fashion, with no information concerning method and material. The author possesses an extensive knowledge of the literature of his subject, more especially the not very recent literature, but his information is often very incomplete; thus he regards telegony as an established and unquestionable fact, and in minor matters (such as the relative size of the incisors in men and women) his conclusions are vitiated by ignorance of the literature. The reader feels that a well-informed anatomist has poured into this volume in a copious and somewhat random fashion the note-books of a life-time. The result is a volume that is both instructive and interesting, but it is by no means a model, and cannot be recommended as a handbook. HAVELOCK ELLIS.

Peru. **Baessler: Keane.**

Ancient Peruvian Art. By Arthur Baessler. Translated by A. H. Keane. **204**
Part I. London: Asher & Co. 51 × 37 cm. 11 Plates. Price 30*s*.

In this work, which is to be complete in fifteen parts, the author produces, with illustrations and descriptive text, the more remarkable objects in his collection in the Berlin *Museum für Völkerkunde*.

The most important feature of a work of this description is constituted, of course, by the plates, which in the present case are admirable: three of them are in colours, the rest in monochrome, and it is noticeable with regard to the latter that the author has reverted to the sketch as a means of reproduction and left the camera severely alone. This enables the patterns and scenes on vessels to be depicted in projection. The coloured plates are particularly successful, showing several fine examples of feather mosaic, one of which, a helmet with four peaks from Pachacamac (Pl. 147, Fig. 408), is further illustrated by a beautiful little head of brown clay from the same locality, painted in vivid colours (Pl. 153, Fig. 421), which appears to be wearing a cap of similar form. Plate 39 is worth mention as exhibiting a series illustrative of coca chewing, consisting of a relief, a pottery figure, and several lime boxes. Plate 158 (in colours) shows a remarkable kneeling figure cut out of "very light wood" (an ambiguous term) and orna-

mented with inlay of mother-of-pearl and shells, cut in the shape of fish, circles, rectangles, &c. The only fault to be found is with the method of publication; the portfolio contains plates chosen apparently at random from every section of the completed work, viz., 34, 36, 39, 74, 79, 80, 81, 147, 153, and 158. Consequently the reader is aggravated by finding on the first page of text a figure explained by a reference to a plate prior in series but not yet published. Surely the plates might have been published in their proper sequence. T. A. J.

Pacific. Guppy.

205 *Observations of a Naturalist in the Pacific between* 1896 *and* 1899. By H. B. Guppy, M.B., F.R.S.E. Vol. I. Vanua Levú, Fiji: a description of its physical and geological characters. London: Macmillan & Co., Ltd., 1903. 23 × 15 cm. Pp. xix + 392. With five plates, two maps, and twenty illustrations in the text. Price 15*s.*

After a visit to Hawaii, extending over rather more than a year, Dr. Guppy proceeded to Fiji, where he spent two years and a quarter, occupied chiefly with the study of plant distribution and with the examination of the geological structure of the large island of Vanua Levu. Reserving his botanical studies for another volume, he devotes the present work to geological matters. To an anthropologist the geology of the island, and especially the petrography, which occupies a large proportion of the volume, has little or no direct interest. It is worth noting, however, that Dr. Guppy fails to find the slightest evidence in favour of the view that the islands of the Fijian group were ever in physical union, much less formed part of a continental area which has suffered disruption. On the contrary, he regards Vanua Levu as a composite island, which has been slowly built up, during a long period of emergence from below sea-level, by the aggregation of a number of separate islands, formed of volcanic materials derived from submarine eruptions. Probably this movement has not yet altogether ceased.

Two polished stone axes from Vanua Levu have been cut for microscopic study. These sections show that the rock is an aphanitic basalt, with a little olivine, but the writer is unable to refer it to any particular locality. One of the axes is of light green colour and the other blackish, the green hue of the former being merely the result of superficial weathering.

While Dr. Guppy is busy in this volume with the rocks, the volcanoes and the hot springs of the island under description, he finds time to put in a good word for the natives. Both in Hawaii and in Fiji he lived much among them, and in his preface gratefully acknowledges their hospitality. Dr. Guppy suggests the formation of a "Fijian Society" for the special investigation of the islands, for the study of the people, and for the advancement of science so far as it can be aided by such researches. F. W. R.

Africa: Institutions. Hayford.

206 *Gold Coast Native Institutions: with Thoughts upon a Healthy Imperial Policy for the Gold Coast and Ashanti.* By Casely Hayford. London: Sweet and Maxwell, Limited, 1903. 22 × 14 cm. Price 15*s.*

Written by a native barrister, this is a plea for the abandonment of the policy of making the Gold Coast a colony, in favour of the alternative policy of constituting it a federation under the protection of the British Government. With questions of Imperial policy the Anthropological Institute has nothing to do. But there can be no objection to appraising Mr. Hayford's work as a powerful and eloquent argument, a careful perusal whereof suggests that many things may be done short of the drastic treatment he proposes, to consult the wishes of the natives, to govern in accordance with native ideas, and thus to render the people more contented and prosperous. There can be no dispute that half of the difficulties on the Gold Coast, as elsewhere, have arisen from ignorance of native ideas and usages. The Anthropological Institute has ere now made its voice heard in favour of a thorough study of African peoples by their British rulers. The political, as well as the scientific, wisdom of that policy will be brought home afresh to everyone who looks into this book.

The picture given by the author of native institutions is limited to such as are germane to his theme, and of these he presents to us only the best side. His account of the fetish system, for example, is excessively vague and meagre. In no other way could he succeed in keeping out of sight some of its darkest features; and even he is compelled to admit a certain amount of deception on the part of the priests. For precision and fulness, therefore, Mr. Hayford's *Gold Coast Native Institutions* cannot in general be compared with his friend Mr. Sarbah's *Fanti Customary Law*. On the political side, however, it supplements the latter, for it treats of the native form of government, dignities, grades of society, and organisation, which are to a large extent

ignored in the English courts on the Coast, and consequently in Mr. Sarbah's treatise. From a strictly ethnological point of view, indeed, this is the only valuable portion of the book. It cannot be overlooked by anyone who is studying the evolution of institutions and of land tenure, though it will be necessary in reading it always to bear in mind the political object which the author has in view. E. S. H.

Celtic Literature. **Maclean.**

The Literature of the Celts. By Magnus Maclean. London: Blackie, 1902. 23 × 14 cm. Price 7*s.* 6*d.* **207**

This book is a sign of the times. It is very doubtful whether any English publisher would have undertaken to publish such a work as this twenty years ago, and those who are interested in the Kelt will welcome it as a proof that the language and literature of the Gael and Brython now appeal to an ever-widening circle of readers. The struggle to preserve and defend the speech of their ancestors has produced a feeling of kinship among the Keltic "nations," insomuch that it was possible to hold a Pan Keltic congress in 1900, and a periodical—grotesque though it be—appears every month in Dublin, under the title of *Celtia*. Hitherto Scotland has shown little or no sympathy with the movement; witness the curious fact that to find a paper written entirely in Highland Gaelic we have to go to Cape Breton Island. The work before us was evidently written with a view to arousing the interest of Gaels north of the Tweed in the glorious Keltic heritage of the past. The idea was an excellent one, but unfortunately the Gaelic movement fosters much well-meant amateurism, which naturally makes itself ridiculous when it aspires to scholarship. Dr. Maclean was not in any way equipped for the difficult task he undertook; indeed, there are perhaps not half a dozen scholars in the world who are sufficiently acquainted with the whole range of Keltic literature to be able to deal with the subject in a proper manner. The author devotes but one chapter to Welsh literature (which is entirely second hand), and practically ignores Brittany. We presume he is familiar with his own Scotch Gaelic, but numerous misstatements show that he is blissfully innocent of all the older stages of Irish. Although we find one chapter with the heading "Celtic Literary Revivals," no mention is made of the interesting developments of the last quarter of the nineteenth century, and, with the exception of Keating and the Annalists, we are completely left in the dark as to what has been produced in Ireland since the Middle Irish period. The book may possibly induce the general reader to extend his acquaintance with the literature of the Kelt, but, welcome as the Keltic revival is, it will be a thousand pities if those who interest themselves in the languages forget the difficulty of the task before them, and by mere dilettante efforts bring Keltic studies in this country into disrepute once again. E. C. Q.

Britain. **Conybeare.**

Roman Britain. By Edward Conybeare. London: S.P.C.K., 1903. 17 × 11 c.m., with a map. Price 3*s.* 6*d.* **208**

This little volume—one of the "Early Britain" Series published by the S.P.C.K. — contains, within the compass of some 270 pages, a good deal of information upon the subject of the Roman occupation of Britain and of the life and culture of the inhabitants of the island during that time. There is, indeed there could not be, any attempt at literary style; but, in spite of this, the book is more than a mere chronicle of events. The facts are put together in a readable and attractive manner, and their value is enhanced by footnotes and references to authorities, while frequent references to archæology and kindred subjects by way of illustration greatly add to the book's interest and utility.

The first chapter, on Pre-Roman Britain, deals with palæolithic and neolithic man in the island and with the early immigrants. There is also an interesting, though necessarily brief, section on the early trade routes, especially with regard to the tin trade between Britain and the Continent. The remaining four chapters deal respectively with the Julian Invasion, the Roman Conquest, the Roman Occupation, and the End of Roman Britain.

The principal value of the book is that it forms a readable introduction to a larger and more systematic study of the period, for not only does it afford an outline in itself, but the list of ancient and modern authorities will be found of the greatest assistance to anyone desirous of having a more than passing acquaintance with this most fascinating period of early English history. Thus far Mr. Conybeare is to be congratulated on having produced such an admirable little book. H. S. K.

e, this book should be returned on
the date last stamped below

Stanford University Libraries
3 6105 008 415 080

Stanford University Libraries
Stanford, California

Return this book on or before date due.